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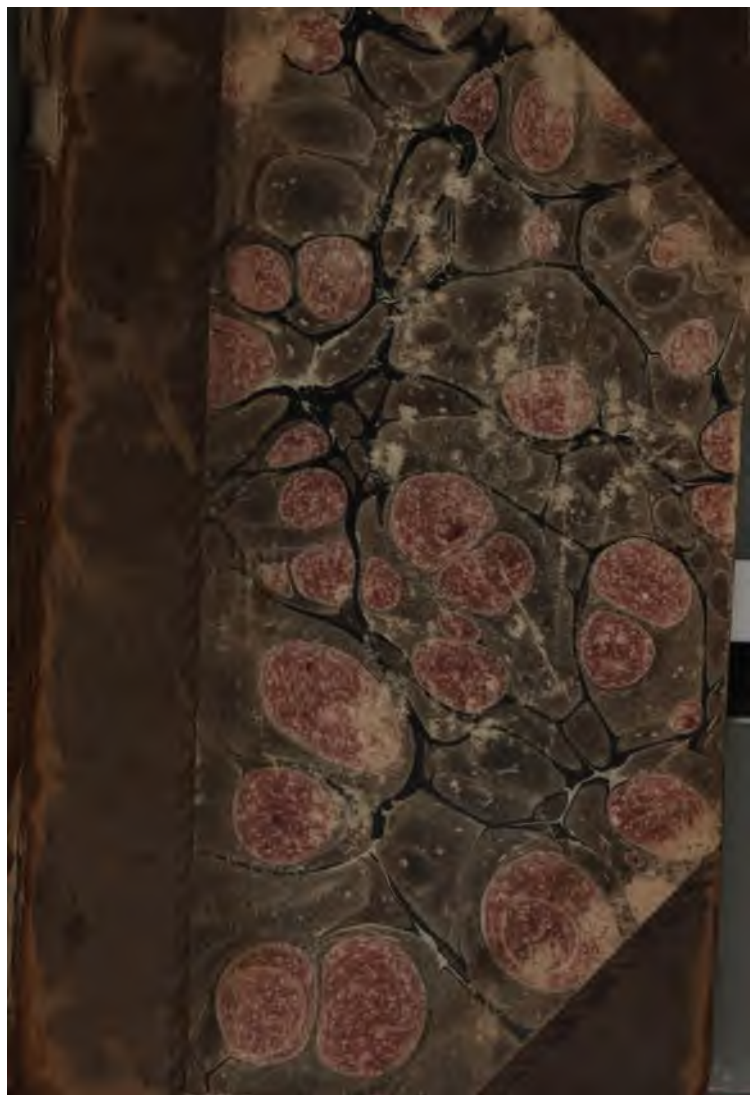
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# *Course of Prayer*

FOR EACH

DAY IN THE WEEK,

Morning and Evening.

WITH

MEDITATIONS and REMARKS.



---

BY AUGUSTUS TOPLADY, A. B.

*Late Vicar of Broad Hembury, Devon.*

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**NEW EDITION,**

at the End of each Prayer, is affixed a short and

**SUITABLE DISCOURSE,**

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**viii PREFACE TO THE FORMER EDITIONS.**

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be made known. Let us in the interval anticipate that eventful crisis, when we shall enter upon that state, where there will be nothing to pray for, but every thing to be thankful for ; where mental imperfections will be absorbed in the lustre of uncreated perfection, and every thing give place to unmingled and unalloyed adorations to God and the Lamb for ever.

The Course of Prayer was formerly printed by itself, and received the approbation of various monthly critics, and of several eminent religious characters. It was judged expedient after the Public had encouraged eight impressions, to enrich the little fugitive with several interesting extracts from the author's writings.

The Editor cannot close this page without giving his suffrage to the memory of the writer. His great genius and extensive erudition held him out as an extraordinary character : but what shone most conspicuous, where the graces of the Holy Spirit, freely giving him of God, so that he was enabled to defend the doctrines of faith, or the gospel system of truths, with an untrembling hand, and with an unfaultering tongue.

His regenerate heaven-born soul dwelt in a sickly infirm body, from which he retired, after thirty-eight years residence, and may be said to have died with the gospel standard in his hand.

**GREAT MARLBOROUGH STREET.**



# ESSAY

## ON THE CHARACTER AND WRITINGS OF *MR. TOPLADY.*

---

BY G. WATKINS, L.L. D.

---

Σὺν καλαινόντι ἀνδρὶ τῆς σοφίας καὶ γυναικίᾳ,  
ὅτι μὴ μιμηθῆναι δύναμαι αὐτῷ, εἰς μιμημῆναι μὴ  
ἐπαίνοι \*.

XENOPHON PRO SOCRAT.

---

**I**N delineating the moral or literary portrait of an eminent character, some considerable difficulty will always be found, least the influence of admiration should, on the one hand, prevail over truth or the prejudice of dislike, arising from difference of opinion, should incline us to make faults or to exaggerate them. I frankly confess that the subject I have taken in hand, stands exceedingly high in my esteem. His character, in every point of view, is regarded by me with great veneration; but then, that *esteem* and *veneration* have been the

\* When I consider the wisdom and the boldness of the man, I cannot but remember him, and when I remember him, cannot but praise him.



produce of a close examination into the particulars of his life, and an accurate investigation of his several writings. Time was, when the theological system, adopted and defended by Mr. Toplady, was in my opinion, and unsupported by the scriptures, and he himself deserving of no respect. A closer examination of the written word has wrought in my mind a different judgment both of the one and the other. With respect to the former, I shall say no more, but refer my readers to the works of this brilliant luminary, particularly his "Church of England vindicated from the Charge of Arminianism," and his "Historic Proof of the Doctrinal Calvinism of the Church of England."

But with respect to Mr. Toplady himself, I propose, without taking up the office of a professed biographer, to trace as well as I am able, the leading features of his character, as a MAN, a MINISTER, and a WRITER.

The first thing which strikes us in his disposition is, a bold independence of spirit. There was a native honesty and dignity in his mind which raised him superior to every artifice and to any unbecoming mode of behaviour. This very independence made *him* affable and generous where he saw a *corresponding* temper, even though the



party was diametrically opposite to him in sentiment. He had a most exalted regard for integrity of mind, and could not but respect it, though he found it united with heresy or scepticism. But this disposition made him, by a very natural consequence, as keen an enemy to duplicity of every kind especially that which wore the mask of religion. When he saw popular men professing an extraordinary regard for evangelical christianity, and for the Church of England, opposing by the lowest arts the doctrines they had subscribed, his honest spirit took fire, and he treated them not with "courtly phrase" and accommodating expressions, which in his mind would have been injuring the cause of truth, but with open rebuke and vigorous argument. His friendships were formed upon the most liberal principles, without any regard to sect or party ; and maintained with constancy of affection, without any of those intervals of separation, which are common among persons of narrow and pettish minds. Mr. Toplady was of that exalted sentiment, as to hold in esteem with undiminished affection, those very persons who, fickle themselves, treated him with coolness and reserve. His generosity was unbounded and his charities far exceeded the limits of his income. The voice of distress never reached



his ear in vain ; the tale of woe never came to his knowledge, without experiencing tender commiseration and instant relief. Yet was he scrupulously just, and punctually exact in the management of his affairs. He blended, what are rarely united, the fullest liberality with the precisest prudence. His sensibilities were exquisitely tender, and he had so nice a sense of honour and propriety, and of what he owed to himself, as to refuse on many occasions the proffers of his friends to relieve him under pecuniary embarrassments. Some of his closest intimates, who knew and felt for the narrowness of his circumstances, where yet restrained from offering him their assistance by a persuasion of its being refused ; and therefore were obliged to have recourse to the most circuitous modes to execute their benevolent design. His punctual regard for truth, distinguished him in every relation, public and private. His mind was like a piece of the purest chrystal, without a flaw, or a stain ; and if he had not been a christian, he would have stood foremost in the rank of moral philosophers. But he had a nobler distinction ; the principles of sound christianity were rooted in him, and as they were not notional or speculative, but radical and *perimental*, they gave a colour and a fragrance to all his actions and to all his expres-



sions. Calvinism has been often represented as gloomy, and even the christian religion itself has suffered the same reproach. In him, however, the doctrines of grace were beautifully exemplified. He was active, zealous, and strict in his religious course, but withal he was easy, candid, and cheerful. In St. Paul, we observe all the zeal and humility of a missionary joined to the most polished manners. This was the case with Mr. Toplady, who, as a christian, displayed all the honest zeal of a believer upon conviction, was instant in season and out of season, and would have been a martyr himself, rather than have yielded a single particle of the truth, either through fear or favour; but with all this, his manners were those of the most finished gentleman, and rendered him acceptable in those circles to which mere religion alone would have been no commendation.

The amiableness of his disposition was in no instance so conspicuous, as in his filial attachment to his mother. The expressions of tender regard which run through his letters concerning that worthy woman, cannot but excite in the mind of the reader, a warm admiration both of the parent and the son. This dutiful regard prevailed in him to the last, and was manifested in the disposal which he made of the little



property he possessed. Out of this, he ordered that the sum of one hundred and five pounds to be paid to Elizabeth Sterling, as he says, "for and in consideration of the long and faithful services rendered by her to my dear and honoured mother of ever loved and revered memory." This is a trait of character, so luminous, that a multiplication of words to describe or commend it, would be doing it the most complete injustice.

If we view him as a MINISTER of the christian religion, he stands peculiarly high, excelled by none, since the days of the Apostles.

The love of truth was the ruling passion of his soul. He had early been converted to the experimental knowledge of the gospel scheme of salvation; and he therefore came into the ministry grounded in those principles, which many divines have to learn afterwards. Human learning was subservient in him to the knowledge of "Christ crucified," and not, as in too many instances, the primary point, by which all others are regulated. Hence his gifts and acquirements were sanctified from the beginning, and had a steady, uniform direction, which he never had occasion, in any *ance*, to be ashamed. Conscientiously *iving* the doctrines of the church, which



he had subscribed, and sensible of their vast importance to the eternal happiness of men, he made them the great and constant subject of his public discourses. His penetrating mind gave him an enlarged and clear view of the sovereignty of grace, and he could not bear to have the gospel, which is the charter of it, obscured by human explications, frittered away by theological sophistry, and lowered down to a contract of conditions by the assuming pride of man. In the work of redemption, as in every thing else, Mr. Toplady was determined to leave all things to "him who worketh all and in all according to the counsel of his own will." This noble principle but ill-suited those who would fain have something of themselves whereof to glory, who could not bear the thoughts of being considered, or of considering themselves, as nothing in the sight of God, and therefore, he was treated by them with obloquy as an advocate of licentiousness. This brought him into the field of controversy, where he managed the divinely-tempered weapons with which he was furnished, as an able champion, and asserted the cause of truth, with an energy and success equal to the subject. As a parish priest, no man's conduct ever shone more bright; no man's labours were ever more abundant. He shunned not to



“declare the whole counsel of God ;” but preached the unsearchable riches of Christ,” with plainness of speech, earnestness of manner, and with a correspondent tenor of life. His private deportment among his people was kind and endearing. He did not stand aloof from the poor of his flock, and content himself with the public discharge of his ministerial duties, but entered into their cottages, familiarized himself to their ideas, consoled them in their distresses, faithfully laboured with them for the good of their souls, and extended to them his bounty, with no scanty hand in the time of need. When, at length, the state of his health rendered it absolutely necessary for him to remove from that part of the country where he was settled, his ideas of ecclesiastical obedience were so nice, that he would not quit his charge without the full consent of his ordinary. The correspondence which passed between him, the late Bishop Keppel of Exeter, and his lordship’s chaplain, now living, lies before me, and does high credit to all the parties. Mr. Toplady, with the greatest frankness laid open his case to the Bishop, and candidly informed him, that an occasional absence would not be adequate to his purpose, for that residence, in such an unhealthy situation, would be certain death to him ; and therefore, if he removed,



it must be totally. As Broad Hembury is a vicarage the Bishop could not, in his own judgment, give an absolute dispensation for non-residence; but from his great respect for Mr. Toplady, he obligingly offered to renew his leave of absence, from time to time. This did not appear satisfactory to our divine, who seemed quite hedged up in the scruples of conscience till the archdeacon stepped in, as a mediatorial casuist, and combated his doubts with so much shrewdness, tenderness and politeness, as brought him to acquiesce in the proposal offered, and in consequence of it, he left the country, and settled near London. That he might not, however, remain idle, even though the advances of a consumption were evident in his constitution, his friends engaged for him the French church in Orange-street, Leicester fields, where he laboured with great success, till the time of his dissolution. But it must be observed, that his services here were wholly disinterested; and I believe he received during the whole time, only some occasional presents from a few of his chosen friends. As a preacher he was greatly followed, and no wonder, for he exhibited the genuine truths of the gospel, with a perspicuity and force of argument peculiar to himself; his



language was flowing and elegant, yet plain and appropriate; he never descended to vulgar epithets, or quaint allusions, and though he sometimes exceeded the usual limits of pulpit discourses, his manner and expression were so attractive, that the mind must be dull indeed, which did not attend him throughout, with equal pleasure. His discourses were rather argumentative than declamatory, for which reason, he never rushed in public work, as some do, without previous study, but carefully examined and digested his subject. His delivery was extemporaneous, but without any unnatural action, or over eagerness of exertion. His eloquence was easy and familiar, it captivated the ear, and informed the understanding. The sermons which he published, were masterly compositions, and those which he commonly preached were not inferior to them. This leads me to consider him in the character of a writer, and a controversialist.

Theology was his natural and his favourite subject. But his mind was enriched with a variety of knowledge, and his memory was so tenacious that he could convert to his use the multifarious learning which he had explored. Logic and metaphysics seem to have engaged a considerable portion of his attention in his early years. Hence he



became a formidable polemic on that side which he adopted, and which he thoroughly believed to be the sacred truth of God, according to godliness. One of his earliest performances was a spirited, and I may venture to add a faithful and elegant translation of Zanehius's nervous Treatise on Absolute Predestination. The piece was well timed : for there was a zealous opposition made at that period against the doctrines of election, and extraordinary efforts were making to shake off subscription to the xxxix Articles of the church, in which that doctrine, with its concomitants, are expressly maintained and clearly expressed. Mr. John Wesley also took great pains to render that doctrine odious, by branding it with consequences, which have no sort of connexion with it, but which were well adapted to raise fears in weak minds. That gentleman was exceedingly *nettled* at the publication of this formidable tract, which undermined the very foundations of his darling Arminianism ; but being unable to cope with the enemy on fair grounds, he had recourse to the lowest artifices to destroy its reputation. He published a pretended abridgment of Zanehius, into which he foisted positions of the most offensive nature, as though they were the sentiments of the translator. Our young divine was naturally roused into



honest indignation by this dishonest conduct, and a controversy commenced which can hardly be said to have ended but with his life. It is to be lamented that abilities and learning like his, did not meet with more equal opponents than Mr. Wesley, who was a man of more general reading than depth of judgment, and his subalterns, who were, the most part, men of the most contemptible talents. One of the foremost of these, was a Mr. Sellon, who from being a mechanic, got into orders, through the interest of the Countess of Huntingdon. This person's name will live longer than it ought to have done, owing to the distinguished notice, which Mr. Toplady, imprudently, in my opinion, took of him. Hence the "Historic Proof" of our author, one of the ablest and most curious books that was ever written on the side of Calvinism, is debased in too many instances, by the names of his pitiful adversaries. This, however, is but a slight defect, and an easy apology may be made for it, on the ground of quickness of temper, the love of truth, and the sense of unmerited ill-treatment. In the pamphlet entitled, "A Vindication of the Church of England from the Charge of Arminianism," the same cause is maintained *with more argument and dignity, because he had a more learned and worthy antag-*



onist to contend with ; no less than a head of a College at Oxford.

The "Doctrine of Christian and Philosophical Necessity," is a performance of considerable depth, and may be considered as a vigorous, if not an unanswerable defence of the necessarian scheme. His sermons I have already mentioned, and I will only here beg leave to point the reader's attention to those, entitled, "Jesus Seen of Angel's" and "God's Mindfulness of Man," as being some of the finest in our language, for elegance of stile, force of argument, spirituality of ideas, and ingenuity of illustration.

The author of this imperfect sketch of a truly great man, prays, that his writings whenever perused, may be attended with the divine blessing, and prove the means of enlightening those who are in error, and of cheering and comforting the elect people of God.



## INTRODUCTORY REMARKS

ON

## PRAYER,

(FROM THE AUTHOR'S MANUSCRIPTS,)

Prefixed to this New Edition.

---

IT has been said, that the prayers of God's people are incompatible with a state of grace, or after the Holy Spirit has led them from darkness to light, and into communion and fellowship with himself. To which may be replied, That the more faith a believer has, the more he prays for the application of the blood of Christ to his conscience for this glorious forgiveness; because the more grace he has, the more he feels his sins, and the imperfection of his sanctification, and finds by momentary transgression, that all his righteousnesses are but filthy rags. The more he is led to consider his vileness, the more he flies by faithful prayer to the absolute perfection of his justification, beseeching God, that he may not be found in his sight, having his own righteousness; but in the righteousness of the Son of God. Though the salvation of God's elect is certain and secure, yet their faith is often weak, which gives but a weak assurance. In the greatest saint it is *often like the moon*, sometimes in the full, and *sometimes in the wane*, but by communion with



God in the constant exercise of prayer, it grows stronger and stronger, unto joy unspeakable and full of glory.

We have a notable instance in scripture, that though an event is determined, yet that prayer is not incompatible with that determined event. David prays, Thou O Lord of Hosts, God of Israel, has revealed to thy servant, saying, I will build thee an house; therefore has thy servant found in his heart, to pray this prayer unto thee. David well knew, as every believer does, that the promises of God are not fulfilled by praying; but when we believe, then, we pray for those things which God hath promised. And notwithstanding the unchangeable decree of election, it is our duty as believers to pray, not only for the manifestation of the salvation of God to ourselves, but for the salvation of our fellow sinners at large, with a due restriction for, and under a due submission to the will, the purpose, and the wisdom of God. Here brotherly love has its full scope; yet with a proper reserve for the unerring will and sovereign pleasure of God.



## PRAISE TO THE ALMIGHTY.

What is that grand, that awful name,  
Whose blazing glories round us flame?  
Who can his mighty works rehearse,  
That spake—and built the universe.

Not all created power combined,  
Can fully grasp the Eternal mind;  
Nor all creations' ample field  
Can e'er his least resemblance find.

Not Gabriel's tongue his fame can tell;  
His ways are quite unsearchable;  
Such are the beauties of his face,  
None can his full perfection trace.


His presence fills both space and time:  
His knowledge reaches every clime:  
His wisdom guards and guides the whole,  
From nature's centre to the pole.

Where, then, that arm dare him resist?  
He holds creation in his fist;  
His simple word the whole sustains,  
And over all supremely reigns.

Know you, ye saints, this wond'rous name,  
Whose glories heaven and earth proclaim?  
*Who!*—What is he?—O strange to tell!  
*'Tis our beloved Immanuel.*



**This great First, Last, Beginning, End,  
No strength of thought can comprehend ;  
In wonder lost, we'll then adore  
That name which angels can't explore.**



## **TO THE BLESSED SPIRIT.**



**Holy Ghost, dispel our sadness,  
Pierce the clouds of sinful night ;  
Come, thou source of sweetest gladness,  
Breathe thy life, and spread thy light !**

**From that height which knows no measure  
As a gracious shower descend ;  
Bringing down the richest treasure  
Man can wish, or God can send.**

**Come, thou best of all donations  
God can give, or we implore ;  
Having thy sweet consolations,  
We need wish for nothing more.**

**Come with unction and with power :  
On our souls thy graces shower ;  
Author of the new creation,  
Make our hearts thy habitation.**



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**Come with unction and with power :  
On our souls thy graces shower ;  
Author of the new creation,  
Make our hearts thy habitation.**



Known to Thee are all recesses  
Of the earth and spreading skies ;  
Every sand the shore possesses,  
Thy omniscient mind describes.

Manifest thy love for ever,  
Fence us in on every side ;  
In distress be our reliever,  
Guard and teach, support and guide,

Let thy kind effectual grace  
Turn our feet from evil ways ;  
Shew thyself our new Creator,  
And conform us to thy nature.

Be our friend on each occasion,  
God, omnipotent to save !  
When we die, be our salvation ;  
When we're buried, be our grave.

And when from the grave we rise,  
Take us up above the skies :  
Seat us with thy saints in glory,  
There for ever to adore Thee.



## MORNING HYMN.



My soul canst thou no higher rise,  
To meet thy God, than this ?  
Yet Lord accept my sacrifice,  
Defective as it is.

Give me thyself, the only good,  
And ever with me stay;  
Whose faithful mercies are renewed  
With each returning day.

Ah guide me with a Father's eye,  
Nor from my soul depart ;  
But let the day-star from on high,  
Illuminate my heart.

This day preserve me without sin,  
Protected in thy ways ;  
And hear me while I usher in  
The welcome morn with praise.

Far as the east from west remove  
Each earthly vain desire ;  
And raise me on the wings of love —  
O raise me daily higher ?



## NIGHT HYMN.

Omnipresent God, whose aid  
No one ever asked in vain ;  
Be this night about my bed—  
Every evil thought restrain.

Lay thy hand upon my soul,  
Guard of my unguarded hours :  
All my enemies control—  
Hell, and earth, and nature's powers.

Under thy protection take—  
Songs in the night season give :  
Let me sleep to thee, and wake ;  
Let me die to thee and live.



# *A Course of Family Prayer*

FOR

## EACH DAY IN THE WEEK.

---

"Where two or three are gathered together in my name,  
there am I in the midst of them.".. MAT. xviii. 20.

"Praying in the Holy Ghost.".. JUDE 20.

"And the smoke of the incense, which came up with  
the Prayers of the Saints, ascended up before God,  
out of the angel's hand.".. REV. viii. 4.

---

## SUNDAY MORNING.

*(Collect before reading the Scripture.)*

**T**HROUGH the riches of thy mercy, and  
by the power of thy sustaining goodness,  
we are brought in safety to see the light  
of another day, even the light of a new  
Lord's day, the best of days, the type of  
that glorious rest which remaineth for the  
people of God. Lord, send forth, and send  
down thy Holy Spirit into our hearts, and  
make thy sabbath a sabbath-day indeed  
to each of our souls; a day of spiritual  
improvement, heavenly consolation, and



near communion with thee ; O satisfy us with thy mercy, and that right soon ; so shall we rejoice and be glad all the days of our lives. Lift up the light of thy countenance upon us at this time ; bless us to all the means of grace, whether public or private, in the use of which we wait for thy salvation : O let them not be as wells without water, but make them channels of divine influence, and effectual to the end for which thou hast appointed them. We desire to begin the Lord's day with the Lord, and to hallow it by the word of God and by prayer. Enable us, O thou Father of mercies, to keep it holy unto thee, and to enjoy saving communion with thee, for the sake of Jesus Christ. *Amen.*

(Here let the family raise from their supplicating posture, and all being seated, let a select portion of Holy Scripture be read ; which ended, an hymn or psalm may be sung : after which the master of the family may conclude as follows, either standing or kneeling,) Let us pray :—

**OUR Father**, which art in heaven ; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us. And *lead us not into temptation ; but deliver*



us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

We thank thee, 'gracious God, for the return of the morning light, and for causing the day-spring to know its time and place. O may the day-star from on high visit our benighted souls; and may that Saviour, who is the bright and morning star, arise and shine within us with healing in his wings; glory be to thy goodness, that the light we see is the Lord's; that this is the day which thou hast made for thyself, and set apart for thy name. May this sabbath-day be an high day to our souls; a day of spiritual feasting and heavenly joy; bring us, O blessed Spirit, into thy banquetting house, and let thy banner over us be love. Blessed be thy name, that we see so many of the days of the Son of Man; that we enjoy so many precious opportunities of worshipping thee in the beauty of holiness, and of paying our vows unto thee publicly, in the presence of thy people. ~~May we~~ be in the Spirit on the Lord's day; and call the sabbath a delight, holy of the Lord and honourable. May we cease from our own works, as God on the seventh day ceased from his: and abound only in the work of the Lord. Especially make it to us a



sabbath of rest from sin, and a sabbath of rest in God. We are, indeed, utterly unworthy of the honour, and unable for the work of a fellowship with the Father, and with his Son Jesus Christ; but we come unto thee, O blessed Lamb of God, in thy own adorable name, who alone art worthy; and depend on the strength and supply of thy good Spirit, to work all our works in us, and to ordain peace for us. Bless all thy ministering servants throughout the whole world: may they obtain mercy of the Lord to be faithful, faithful to thee, faithful to truth, and faithful to the souls entrusted to their care. Particularly vouchsafe to be with all those who are this day to stand up in thy name, and preach the gospel of thy grace. May they be mighty through thee, to convince the unconvinced, to convert the unconverted, to heal them that are of a contrite heart, and to build up believers on their most holy faith. Enable them to preach thy truths with power, and with the Holy Ghost sent down from heaven: thou thyself graciously working with them, and confirming the work with signs following. Be in the midst of all thy worshipping people, who shall assemble in thy name to-day. Have *mercy on those who shall be unwillingly*



detained from thy house by sickness, or any other providential impediment; comfort them in secret, sanctify their absence by granting them much of thy inward presence. Let them that tarry at home divide the spoil; and, as they are excluded from the stream, give them to drink the deeper at the fountain head. Lord, assist us, thy unworthy servants, in the religious services of this day. Make us joyful in thy house of prayer; when we wait upon thee for a renewal of our strength, may we find our strength indeed renewed: may we inwardly experience the grace of the means, while we attend on the means of grace; and enjoy a saving intercourse with the God of ordinance, in frequenting the ordinances of God. Vouchsafe to take us and ours into thy gracious protection. Bless and preserve us in our going out and coming in. Support and strengthen, direct and guard us; pardon our innumerable sins and depravity of our nature, and the offences of our lives; and sanctify us to thyself a peculiar people, zealous of good works, and seal us thine in body, soul, and spirit, to the day of the Lord Jesus. This day, gracious Lord, keep us in thy fear; let us not find our own pleasure, nor do our own ways, nor



speak our own words ; but live entirely to thee, converse with thee, know more of thee, and grow up into a greater fitness for thy kingdom and glory. All we beg, O gracious Father, is for thy mercy's sake, in Jesus Christ our Saviour : for whom we bless thee, and to whom, with thyself and the Holy Ghost, we desire to ascribe all might, majesty, and praise, for ever and ever. *Amen.*

The Lord bless us and keep us ; the Lord make his face to shine upon us and be gracious to us, and give us peace, this day and evermore. *Amen.*

## DISCOURSE

*For the Lord's Day Morning.*

**C**ONFESSION of sin is a fruit of repentance. When we find and own ourselves guilty before God, it is a sign the mind recoils and is grieved at what it has done ; and there never was true repentance within, without external confession ; since out of the abundance of the heart, the mouth speaketh ; and as with the heart man believeth unto righteousness, so with the mouth confession is made unto salvation ; a confession and abasement of ourselves before God who sees in secret.



How sweet then to the contrite and truly penitent sinner, is the sound of the gospel trumpet, which brings with it, a proclamation of peace to those who are ready to perish, who are outcast in their own esteem, humbled and self emptied. The gospel carries the word of salvation to them, and them only, who are broken in heart, and whom the law like a merciless invader, sets upon, strips them, wounds them, and leaves them half dead ; like the good Samaritan, the gospel speaks peace, binding their wounds, clothes them, takes care of them, and saves them to the end ; and all at free cost. Blessed be God, whether the doctrines of grace be exhibited before a court or a cottage, they are so clear and explicit, that he who runs may read, and the wayfaring man, the person who is travelling to heaven under the influence of effectual grace, though a fool in point of natural genius, and acquired attainments, shall not err therein. And not only are the doctrines of Christ plain and express, but his gracious promises also are faithful, certain and inviolable to every believing, repenting, praying sinner, to all self-re-nouncing grace depending people. These cannot mistake : they shall find in Christ the pardon, the justification, the holiness, and ultimately the heaven they want.



What abundant reason has the contrite soul to be thankful, even in the darkest seasons, for the Lord is gracious, and invariably so, even when he seems to hide his face, and when he afflicts his people. When unbelief says, Thy sins are too many and great for pardon, when Satan tells the believer, that he will perish, and finally fall from God, this will be his reply, His mercy endureth for ever. Mercy which does not ebb and flow like our faith in its views of it ; but is eternal

It is not the bare knowledge but the experience of the promises, and the application of them to our hearts, that will satisfy us if we are really taught of God. They whose hearts God hath turned, can never be truly content with a general knowledge of divine things ; they wish not only to be acquainted with the gospel of grace, but to have that grace applied to themselves in particular—to have the promises made good to them, and to have the comfortable declarations of mercy set home to their souls by the power of the Holy Spirit.

For without a work of grace upon the heart in this life, no sinner can possibly reign with God in the life to come : therefore, the great point is to know, that the *work of grace* is begun upon our hearts, *and this can only be known, but through*



the influences of the Holy Spirit bearing witness with or to our spirits, that we are the children of God, by election, by covenant agreement, by redemption, and regeneration. Let it never be forgotten, if children, then heirs, for we are not born to inherit nothing, but have a covenant right to the riches of our Heavenly Father ; yes, he himself is our inheritance. Heirs with God in his love, grace, providence and glory, as also joint heirs with Christ of all the riches of eternity.

Wherewith, O Lord, shall I draw near,  
Or bow myself before thy face ?  
How in thy purer eyes appear ?  
What shall I bring, to gain thy grace ?

Will gifts delight the Lord most high ?  
Will multiplied oblations please ?  
Thousands of rams his favour buy,  
Or slaughter'd hecatombs appease ?

What can assuage the wrath of God ?  
What can wash out my guilty stains ?  
Rivers of oil, or seas of blood,  
Alas ! they all must flow in vain.

What have I then, wherein to trust ?  
I nothing have, I nothing am ;  
Excluded is my every boast,  
My glory swallowed up in shame.



Guilty I stand before thy face ;  
My sole desert is hell and wrath :  
'Twere just the sentence should take  
place,  
But, O ! I plead my Saviour's death !

### SUNDAY EVENING.

*(Collect before reading the Scripture.)*

**R**ECEIVE us graciously, O thou God of all mercy, though we be not cleansed according to the purification of the sanctuary ; we trust we can say, that our whole dependance is fixed on him, on that ever blessed Mediator between God and man, in whom thou hast declared thyself well pleased. Vouchsafe to cloath us with his righteousness, and to sprinkle both our hearts and our performances with his precious blood, which speaketh better things than that of Abel. Smile upon us, and be gracious to us, in this our private audience ! may our petitions be received with favour at the throne of grace, and may an answer of peace be sealed in our hearts. In this, and all other of our doings, may we be enabled to look unto thee for a blessing, and to receive the blessing at thy hand, through *'esus Christ* our Saviour.



(After reading and singing, add)

*Our Father, &c.*

O thou that hearest prayer, unto thee shall all flesh come. Thou art the Lord, by whom we escape death, and enjoy all things pertaining to life and godliness. Thine we are, and thee we ought to serve. Thou hast holden us up ever since we were born; may our praise be always of thee. We thank thee for thy care over us, and thy favour towards us this day, both in a way of providence and in a way of grace. Less than the least of all thy mercies, we are continually favoured with the greatest; we who deserve justly to be forsaken of thee, and to be cast out of the sight of thine eyes, are yet spared hitherto to be monuments of thy goodness and of that love which passeth knowledge. Dearest Father, impress our hearts with a lively and lasting sense of what thou hast done for us; and do thou crown all by working in us that which is well pleasing in thy sight. Give us unfeigned repentance toward God, and saving faith in the Lord Jesus Christ. Sprinkle us with his precious blood from all the guilt of our sins, both original and actual; cloath us with his righteousness unto justification; and grant us that sanctification of thy Spirit, without which no man can see the Lord.—We de-



sire to be humbled in thy glorious presence for the sins of this day; for the iniquity of our holy things; for our shortcomings, and our misdoings. Surely all our personal righteousnesses are as filthy rags in the eyes of thine infinite holiness; and our best performances, if brought to the test of thy law, would but add to our condemnation, and enhance our punishment. But thou art a God gracious and merciful, keeping mercy for thousands, forgiving iniquity, transgression, and sin, through the ransom thou hast found, and the Lamb which thou hast provided for a burnt-offering. Give us to see that our guilt was transferred to him; that his obedience is imputed to us; and that we are, through grace, interested in all the blessings of the everlasting covenant. To the care and protection of thy Almighty providence would we humbly commend ourselves this night. Take charge of *us* and ours, O thou keeper of Israel, who never slumberest nor sleepest, watch over us for good. When we sleep, let our hearts waken and our souls lie open to the influence of thy blessed Spirit; keep us without sin, by the power of thy grace. If we have received any spiritual improvement to-day. Lord grant that it may *abide* with us and increase with us ever



more and more. Let it not be as the morning dew, that quickly passes away; but fasten thy word upon our hearts, as a nail in a sure place. Cherish every motion of thy good Spirit; begin the work of grace where it is not yet begun; and carry it on with power, where it is. May our penitence be deep and lasting: may our faith be strong, lively, and fervent: and build us up into lively habitations of thee the living God. Sanctify and seal us thine, in body, soul, and spirit. Sprinkle, according to thy own most gracious promise, clean water upon us, that we may be clean: from all our filthiness, and from all our idols, do thou cleanse us; a new heart also do thou give unto us, and a new spirit do thou put within us: take, O take away the stony heart out of our flesh, and give us hearts of flesh: put thy Spirit within us, and cause us to walk in thy statutes, and to keep thy judgments and do them. May we, from principles of faith in thee, and love to thee, be careful to maintain good works; and go on from strength to strength, until we are called to appear before the God of gods in Sion, there to celebrate that never-ending sabbath, which angels and archangels, with the spirit of just men made



perfect, are now enjoying before the throne. With them may we see thee as thou art; with them, may we cast our crowns before thee, and sing the praises of the great Three-one; of the Father who loved us, of the Son who washed us from our sins in his own blood, and of the eternal Spirit who sanctified us by his grace, and preserved us to the day of Christ. Whatever we ask, we ask it at thy hand, for the merits sake of thy dear Son, our Lord and Saviour. *Amen.*

The Lord bless us and keep us, &c.

## DISCOURSE

*For the Lord's Day Evening.*

**N**EVER do the mercy and goodness of God appear in a more striking view than when contrasted with our unworthiness and ingratitude. Every favour calls for thankfulness; but accumulated favours incessantly heaped on the ill and hell-deserving, exceed all power of acknowledgment, especially in the astonishing riches of divine grace, as manifested in the election, redemption, and effectual vocation of the people of God.

Let us never then lose sight of a grand *scriptural* truth; that in consequence of



the covenant of redemption, the eternal Son did by virtue of his Father will, and of his own, stood forth as the avowed, and the allowed pay master of his elect Israel; that he sustained, or represented, and to this very hour represents their persons at the tribunal of divine justice; that their sins were so imputed to him, as to render him in their stead, the real debtor unto God; that he actually and totally payed off the last of their dreadful debt, when he bowed his sacred head in death; that he received his visible discharge from all his faithful engagements, when he quitted the tomb on the third day; that the whole body of God's elect for whom his humiliation was endured, were then summarily and virtually justified in him, and their debts openly cancelled; that he ascended into heaven as their forerunner, and ever lives to make intercession for them, until their whole number is completely gathered home to glory. This is not a chain of abstract speculations and metaphysical truths, but realities of the highest importance. Strike them from the Christian creed, and the gospel evaporates, into little more than an empty sound.

The merits of Christ is like the vail of the temple, that screened the outer



parts thereof, from the holy of holies, and faith draws the vail, that lays hold on the Redeemer's merits, and make them our own. Being justified by faith, we have peace with God, through our union with the Lord Jesus

It is a remarkable portion of Holy writ, that Christ was made sin for us who knew no sin, that we might be made the righteousness of God in him. Observe the words, our righteousness is in him, not in ourselves. The imputed righteousness of the Son of God is made ours, and not only imputed, but imparted. Could we have been perfect without him, he might have spared his labour of love, and need not have died. But that righteousness which renders us acceptable in the sight of God, is not our own, but his. Neither root, nor fruit, is ours, neither inward, nor outward holiness. It is all his, and he who hath begun a good work in us, will finish it, and preserve us, till he appears the second time and we appear with him, without sin to salvation.

The believer in his road to the heavenly Canaan has the witness within himself, having redemption in the blood of Christ, even the forgiveness of his sins, and is *acquitted* of God.

*The Spirit of God* ascertains our adoption and regeneration, by his gracious lead-



ings and by his witnessing presence. The former are common to all the saints, and the latter is peculiar to those only who are blest with the assurance of faith ; for as many as are led by the Spirit of God, they are the sons of God, proved to be so. He leads us to the blood of Christ for pardon—to the righteousness of Christ for justification, to the promises for comfort, and to God and Christ for holiness and eternal life. For as the apostle says, ye have not received the spirit of bondage again to fear, but have received the spirit of adoption, whereby we cry Abba Father. The Spirit acts as a spirit of fear, when he convinces the soul of sin, and of its natural bondage to iniquity, and to the threatenings of the law. Then he acts as the Spirit of adoption, testifying of our Sonship, and causing us to look upon God, as our Father in Christ. This is what our church means, by the comfort of the Holy Ghost.

But there is still a higher degree of spiritual rejoicing, to which some believers are exalted, namely, the unclouded evidence of Sonship, arising from the full, clear, immediate witness of the Spirit.

If we enjoy the sweet assurance of his presence within, let us rejoice in his holy comfort. But if we have not this assur-



ance, let us not be discouraged. God has a numerous family; his sons and daughters are innumerable, for who can count the dust of Jacob, or the number of the fourth part of Israel, and in so large a family, some are weak and others strong. Nevertheless covet earnestly the best gifts, and walk as becomes the heirs of God, joint heirs with Christ and receivers of the Spirit.

Jesus the Lamb of God, hath bled ;  
He bore my sins upon the tree :  
Beneath my curse he bow'd his head ;  
'Tis finish'd—he hath died for me.

For me, I now believe he died ;  
He made my ev'ry crime his own ;  
Fully for me, he satisfy'd :  
Father, well pleased, behold thy Son.

See where before the throne he stands,  
And pours the all availing pray'r ;  
Points to his side, and lifts his hands,  
And shews that I am graven there.

He ever lives, for me to pray ;  
He prays, that I with him may reign :  
Amen to what my Lord doth say,  
*Jesus*, thou canst not pray in vain.



## MONDAY MORNING.

*(Collect before reading the Scripture.)*

**O**PEN our eyes, O Lord, that we may discern the wonders of thy law, and rejoice our hearts with the knowledge of thy love. Take away our iniquities, and receive us graciously. Be light to our darkness, wisdom to our folly, and manifest thy strength in our weakness. Remember us according to the favour which thou bearest to thy own people: stir us up to seek thy face, and to lay hold on thy covenant; and make us to find that it is indeed good for us to draw nigh unto thee, and to wait upon thee, in and through the name and merits of Jesus Christ, our only Mediator and Advocate.

(The scripture being read, and a psalm sung, add as follows,)

*Our Father, &c.*

Gracious and glorious Lord, the eyes of all wait upon thee: thou art the hope of all the ends of the earth. In thee, we live and move, and have our being: thou givest us life, and breath, and all things. Still thou takest care of us and watchest over us: even in the hours of sleep, when we are *unable to care for ourselves.* And thy mer-



cies are daily renewed : thy goodness is repeated every morning : yea, every moment dost thou give us fresh occasion of praise and thanksgiving. Blessed be thy name for the peace, rest, and safety of the night past. Enable us in the strength of thy grace and of thy gifts, to love thee truly, to serve thee faithfully, and to depend on thee without wavering. In all our ways may we acknowledge thee ; and be thou graciously pleased to establish our goings, and to direct our path. We desire to put ourselves under thy gracious conduct and thy fatherly protection. We beg thy heavenly guidance, blessing, and assistance of thy good Spirit, to choose our inheritance for us, and to dispose of us, and all that concerns us, to the glory of thy great name. O Lord withdraw not thy tender mercies from us, neither shut up thy loving-kindness in displeasure. Though we deserve to lose thy favour and thy presence, yet grant us the comfort of thy help, and the joy of thy salvation, and uphold us with thy free Spirit. Punish not our past offences, by leaving us to ourselves, and giving us up to the dominion of our sins ; but give us penitent hearts for all the evil committed by us, and thy merciful *discharge* from all the guilt that lies upon us. And grant us, O good Lord, the com



fortable sense and apprehension of thy free acceptance of us, and of thy gracious intentions towards us, in the Son of thy love, the lover of our souls ; that our hearts may bless thy holy name—Lord keep us from sin this day. Subdue, as well as pardon our iniquities : and herein may we exercise ourselves, to have always a conscience void of offence, both towards God and towards man.—Whilst upon earth, grant us a due supply of all things needful for us in the house of our pilgrimage. Sanctify to us our enjoyments and our employments, our comforts and our crosses ; every condition we are to be in, and every event that shall befall us. Enable us to live to thy honour and glory : and make us to pass through things temporal, as neither to lose nor forget the things eternal. If thou enlighten us not, we shall run into error ; if thou prevent not, we shall relapse into sin ; if thou preserve us not, we shall fall into dangers. O let thy good providence be our defence and security ; and thy Holy Spirit be our comforter, guide, and counsellor, in all our ways, until, through the merits of thy Son, and the multitude of thy mercies, we are called away, to be for ever with the Lord. *Amen.*



## DISCOURSE

*For Monday Morning.*

**T**HE apostle Paul says, God hath made Christ, who knew no sin, to be sin for us. Clearly given us to understand, that as during the Levitical dispensation, an unblemished and undefective animal was by divine command to be sacrificed at stated seasons ; and as that substitutionary victim was supposed to represent the persons, and to suffer death in the stead of sinners themselves ; yea, was slaughtered under the idea of its being sin, guilt and wickedness itself. So our blessed Lord Jesus, though in himself infinitely remote from all possible defilement and transgression, was substituted to bear the sins, the sorrows, and the pains due to offending men ; and graciously took our utmost iniquities on himself, in order to his being a sacrifice for them. Just as the legal victims were first charged with sins, and then slain for the sins with which they were charged.

But let it be carefully noticed, God placed our sins to Christ's account, or imputed them to him, in such a manner, that they legally became his *own* sins, by *virtue of that imputation*, though not one of them was committed by himself. In



the seventy-ninth psalm, the great Mediator thus addresses his Father. "What I did not take away, I will then restore, that is, when I assume man's nature, I will satisfy for offences not personally my own." He then says, "O God thou art acquainted even with MY FOLLY, and MY GUILTS are not concealed from thee." As if he had said, "It is true O my Father that as the bondsman of my mystic body, I am loaded with their sins, and must atone, not only for their *crimes*, but their *follies* also. I must make amends for every idle word which my people speak, and for every vain thought that passes through their hearts ; but thou knowest that not one of these transgressions is my own, any other way, than by voluntary susception on my own part ; and by foederal imputation on thine ; I have neither sin nor folly of my own to expiate. It is only in my representative character, that I can be considered as a sinner, and in satisfying the demands of thy perfectly just and holy law, I shall restore what I myself did not take away. Nevertheless viewed as the surety of my insolvent people, their follies, and their transgressions, are become mine, and shall be atoned for to the very last mite." Thus Christ is represented as saying, "my sins take such hold of me, that I am unable to look around me ; they are



more in number than the hairs of my head, and my heart hath failed me." Thus the Captain of our Salvation in bringing many sons to glory, became incarnate, assumed a created nature, was for a little while made lower than the angels, that he might suffer and die, for each of the many sons whom God had given him, and whom he had engaged to redeem. O Lord my God, great are the wondrous works which thou hast done, who can compute the length, the breadth, the depth, the height, the number and the value of the acts of grace, bestowed upon us, they cannot be told, they transcend all comprehension, and calculation.

Let us consider then more and more, the high priest of our profession, and openly profess, confess, and acknowledge him in the face of an opposing world. To him confess our guilt, as the priest under the law, confessed the iniquities over the head of the scape goat. To be thankful to him for his great humility, for his perfect righteousness, for his complete propitiation, for his perpetual intercession, and for the whole of his redeeming grace. We are all members of one spiritual family set apart from the rest of the world, and equally chosen of God, equally born of him in regeneration, and equally entitled through *Christ to the inheritance incorruptible above.*



Let us who are the Lord's redeemed ones, believing, repenting, praying people, draw nigh to the throne of grace, present our petitions both in public and in private, to the God who loves us, to the Saviour who died for us, and to the Holy Spirit that convinced us of our lost estate, let us draw near in the full assurance of faith, and with certain persuasion of obtaining every blessing after which we seek.

I sing to thee, thou Son of God,  
Channel of life and grace !  
I praise thee, Son of Man, whose blood,  
Redeemed the chosen race.

Thee I acknowledge God and Lord,  
Begot e'er time began :  
Thou art by heav'n and earth ador'd,  
Worthy o'er both to reign.

Thy kingdom thou hast open'd wide,  
To all who shall believe :  
Thy wounded hands, and feet, and side,  
To sinners entrance give.

Among their number, I presume  
To sing thy precious blood :  
Reign here, and in the world to come,  
Thou Holy Lamb of God.



## MONDAY EVENING.

*(Collect before reading the Scripture.)*

**T**EACH us, O Lord, the way of thy statutes, and make us keep them unto the end. Incline our hearts to thy testimonies, and cause us to go in the path of thy commandments, for therein is our desire. May the law of thy mouth be dearer unto us than thousands of gold and silver; and let thy Holy Spirit accompany thy word with saving power to our souls, through Jesus Christ our Lord. *Amen.*

*(After reading and singing, add)*

*Our Father, &c.*

Infinitely great and infinitely gracious God, thy glory exceeds our utmost thoughts, and thy mercies are over all thy works. We, thy sinful creatures, have particular reason to admire and adore, not only thy patience which bears with us, notwithstanding all that we have done against thee, but likewise thy never-ceasing bounty, by which our comforts are continued, and our wants supplied. We desire to approach thee as our kind and merciful Father in Jesus Christ: humbly beseeching thee to wash away our sins in *his most precious blood*, and to give us a *sufficient measure of thy grace and Holy*



Spirit to enable us against them. Thou didst create man, O Lord, after thy own blessed image; but we have destroyed ourselves and come short of thy glory: the crown is fallen from our heads, and woe unto us, for we are sinners both by nature and by practice: justly mightest thou swear in thy wrath, that we shall not enter into thy rest. Yet suffer us and enable us to plead in faith thy gracious promise, that whomsoever trusteth in the Saviour thou hast provided, and come unto thee by him, shall never perish, nor fall into condemnation, but have everlasting life for his sake, Lord, we would believe: O help our unbelief! and work in us that unfeigned repentance towards God, and that right faith in our Lord Jesus Christ, that we may be of the number of them that do indeed repent and believe to the saving of the soul. Save us, O good Lord, from our sinful selves! and from the love of the present evil world, and from every thing that opposes thy grace, and tends to hurt our souls. Stablish us in thy love; strengthen us to perform thy will; and settle our faith on Christ, the rock of ages. To thy mercy in him we would humbly commit ourselves this night. Be our sun to enlighten us, be our shield to defend us. Grant us, if it please thee, rest of body,



and peace of mind. Let the voice of joy, health, and safety, be heard in our dwellings: make our walls salvation, and our gates praise. Comfort all who want the comforts we enjoy; and grant suitable supplies of mercy, both spiritual and temporal, to all the afflicted, wheresoever they are, and howsoever tried.—Remember, with the favour that thou bearest to thy people, all our absent friends and relations: be thou a friend to them, and may they stand in a covenant relation to thee. Make them and us such as thou wouldst have us, and as such as thou wilt accept of in Christ Jesus, here to thy gracious favour, and hereafter to thy glorious kingdom. Hear us, O God of the spirits of all flesh! Hear us in behalf of ourselves and others; hear others, in behalf of themselves and us; and convert those who pray neither for others nor themselves. — Above all, hear the Son of thy love, the lover of our souls, who intercedes, we trust, for us, at thy right hand. For him, and to him, with thyself, and the blessed Spirit, enable us to ascribe everlasting praise and glory. *Amen.*



## DISCOURSE

*For Monday Evening.*

**I**T has been asserted that the imputation of our sins to the Son of God, clashes with the unerring rectitude of the Divine estimation, and with the inviolable holiness of Christ.

It cannot with the unerring rectitude, for the Father does not merely *suppose* that human guilt was transferred to Jesus, but he *knows* that it was so ; and that this transfer was as real and as positive a thing as the existence of any other fact whatever. Our adorable Surety actually came bound for the original debtor, and took upon himself the payment of the whole sum ; and all this with the approbation and consent of the supreme creditor, consequently the translation of our debts to Jesus is not imaginary, but an absolute and valid transaction. By the legal exchange of persons between Christ and us, our sins, were truly his, else he never would have paid them as such ; and his righteousness becomes truly ours, else we could not be justified by it. We know that the judgment of God is always according to truth ; nor are we so foolish and profane as to imagine, that it was our blessed Lord who sinned in Noah,



Lot, or David ; or that he who is infinitely holy, harmless, and undefiled, ever was or can be considered by the Father, as the actual perpetrator of those sins, which have been, or may hereafter be committed by his people. The contention is, that in order to redeem us from the curse denounced by the law, against all ungodliness and unrighteousness of men, it was necessary that Christ should, through the previous imputation of that ungodliness and unrighteousness to him, be made a curse for us ; and the whole inviolable sanctity of our Lord, either as God or man, remained the same.

Amidst all the pressure of those numberless sins which were charged on thy blameless head, and for which thou wert numbered with transgressors, and didst pour out thy soul unto death ; Thou didst continue essentially and absolutely holy, O thou worship of Israel, and did offer thyself without spot unto God. And it was this very circumstance which next to the divinity of thy glorious person, rendered thy priesthood and thy sacrifice infinitely acceptable and meritorious, everlastingly available and beyond all computation precious.

Christ's federal oneness with his saints, made the righteousness he wrought out to *be considered* as theirs ; he himself completed it, and his redeemed people wear it. *As the church of England expresses it, that, in*




him, and through him every true Christian may be called, a fulfiller of the law; inso-much as the whole of Christ's active and passive obedience, is transferred and imputed to all that trust in him. Moreover, as they have through grace alone, a right to, and an interest in the entire merits of Christ's sufferings; so their union with him is such, that even the prayers and praises offered up by him when on earth, did not only redound to the salvation of his people, but were often expressive of their state, no less than his; and are frequently found to suit their lips, as they once suited the lips of their blessed Lord. All the redeemed shall by faith see and consider Christ, as an humbled, obeying, crucified Saviour: they shall obey him from a principle of love, and trust in him as the Lord their righteousness. Happy they who thus venture on Christ; they shall never be cast away, their salvation is ensured. Storms indeed may arise, and contrary winds may blow; the tempest may shake them, but God will not forsake them. Tost they may be, but lost they cannot be; they shall every one of them land safely on God's holy mountain.

All glory and praise  
To the Ancient of Days,  
Who was born and was slain  
To redeem a lost race;



Salvation to God  
Who carried our load,  
And purchased our lives  
By the price of his blood.



## TUESDAY MORNING.

*(Collect before reading the Scripture.)*

**A**LMIGHTY GOD, unto whom all hearts are open, all desires known, and from whom no secrets are hid, vouchsafe at this time to cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, worthily magnify thy holy name, and offer thee a sacrifice in righteousness, acceptable to thy glorious Majesty, in and through Jesus Christ our Lord. *Amen.*

*(After reading and singing, add)*

*Our Father, &c.*

Blessed Lord, thine we are, and thee we ought to serve. The obligations of thy law, and the endearments of thy love, render it our indispensable duty to be resting in thy covenant, and to abound in the work of the Lord. But alas! we are unprofitable servants, and worse than unprofitable; for we have drank in iniquity like *water*, our provocations against thee are *increased*, and our trespasses are grown



up into the heavens. We have lived to ourselves, instead of living unto him who died for us and rose again: we have not as we should, glorified thee in our bodies and in our spirits, which are thine.—And since it is not in man to recover and save himself, O enable us to look upon thee, in whom alone our help lies. We thank thee for laying help upon one that is mighty; for committing thy people, and the work of their salvation, to the hands of him who hath finished transgression, made reconciliation for the iniquity of them that believe, and wrought out and brought in an everlasting righteousness for their justification. In his name, we come to thy throne of grace, hoping to obtain mercy, and find grace to help in every time of need: for his sake we humbly intreat thy favour, and the light of thy countenance, begging thee to be reconciled to us, and to be at peace with us, as a Father of mercies, and a God of consolation. And Lord, enable us to walk as becomes those upon whom thy name is called. May we be followers of Christ, as dear children, and adorn the doctrine of God our Saviour in all things. O circumcise our hearts to love the Lord our God; and may thy Almighty Spirit so write the law of holiness upon our minds, that it may



be our meat and our drink to do thy will; that we may hate all iniquity, and every false way: and resemble the blessed Jesus, as our pattern, while we trust in his merits as our propitiation. Lord, make our service acceptable to thee while we live; and our souls ready for thee when we die. As long as we are in the world, keep us from the evil of it, and from the snares and dangers to which we are continually exposed in our passage through it. O make our pilgrimage safe and sure through all the troubles, changes and temptations of this mortal life, to the unchangeable glories and felicities of the life everlasting. Be merciful to us this day. Keep us in all our ways, bless all our lawful undertakings, and grant that we may take nothing in hand but what is warranted by thy word, and agreeable to thy will concerning us. Set thy fear before our eyes all the day long; and put thy love into our hearts, that we may not depart from thee. Bless and preserve us in our going out and coming in. May the angel of thy presence save us from all sin and danger. Hear and answer us, O Lord, for the sake of him who hath loved and redeemed us, even the Lord our righteousness, to whom be ascribed the kingdom, and power, and glory. Amen.



The blessing of God Almighty, Father, Son, and Holy Spirit, be with us, and all that belong to us, this day, and evermore.  
*Amen.*

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## DISCOURSE

*For Tuesday Morning.*

**S**ALVATION through the righteousness and blood of Christ, is the very soul and substance both of the law and the prophets. The moral law, points us to the Son of God, as obeying for our justification; the ceremonial law exhibits the same glorious person as dying for our offences. To him gave all the prophets witness, that whosoever believeth in his name shall receive forgiveness of sins.

And not only did the prophets, and the law, and Moses, and Enoch, and Abraham testify of Christ, but we also find in those precious records, that the Son of God testified of himself to our first parents thousands of years before his manifestation in the flesh.

Indeed the gospel is not what some mistaken people suppose a new thing, or that it took its rise from the birth of Christ. The planet which we inhabit was called into existence for ages, but in the decree and consequent fore-knowledge of Christ's

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future redemption, a kingdom of glory was prepared for his people from the beginning of the world. The covenant scheme, the plan of salvation by Christ, is older, yea infinitely older, than the creation. It is literally without date. It is eternal as the Trinity themselves. It knew no beginning, and will have no end.

These gradual displays of Christ have reached our time ; and if our eyes were not blinded, and we led captive, so as to be involved in the darkness of error, and bewildered in its own perversions, we shall rejoice in the Divine mysteries, and lay low at the Divine footstool in adoring gratitude for discriminating grace, and on calling us to the knowledge of the truth, while others have been left in the darkness of nature.

Such views as these hide pride from man, and give glory to whom it is due; it causeth all human loftiness to be laid low, and the Lord alone to be exalted. And not only so, they have a necessary and genuine tendency not to lead us to despise, and exult over our fellow creatures ; nay, which is still worse, authorising us to challenge additional grace, and final salvation at the hand of the high, the holy, and blessed God.

The believer the longer he lives, the *more* he experiences that Christ is made unto *him* wisdom, righteousness, and redemption.



He has received the Spirit of truth freely bestowed upon him, which is in him a well of water bubbling up unto everlasting life ; whereby he knows and acknowledges the things freely given him of God, confessing to the praise and riches of his grace, which first went before him with those blessings of his goodness bestowed on him in Christ Jesus, with all spiritual blessings, in all heavenly places and things.

He anticipates the time when he shall drop his clay tenement, and join the ransomed of the Lord, harping with their harps to the glory of the great Three One, before the throne of God, in singing that song for ancient covenant mercy, for ever new, which they have been singing from the beginning of the world almost until now, a song ever delightful, and ever transporting, and which will never end.

Awake, our gratitude, and sing  
The ascended Saviour's love :  
Sing how he lives to carry on,  
His people's cause above.

With cries and tears, he offered up  
His humble suit below ;  
But with authority he asks,  
Enthron'd in glory now.



For all that come to God by him,  
 Salvation he demands ;  
 Points to their names upon his breast,  
 And spreads his wounded hands.

His sweet atoning sacrifice  
 Gives sanction to his claim :  
 " Father I will that all my saints  
 Be with me where I am."

Eternal life at his request,  
 To every saint is given ;  
 Safety below, and after death,  
 The plenitude of heaven.

Founded on right, thy prayer avails,  
 The Father smiles on thee ;  
 And now, thou in thy kingdom art,  
 Dear Lord, remember me !

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## TUESDAY EVENING.

*(Collect before reading the Scripture.)*

**O** LORD, thou art good unto them that wait for thee, and to the soul that seeketh thee. We desire, at this time, to wait for thee, and to wait upon thee ; and to seek thee in the way of thy appointment. Give us a token for good, and an answer of peace, while we draw near unto thee in the



name of Jesus Christ, our only Mediator and Redeemer. *Amen.*

(After reading and singing, add)

*Our Father, &c.*

How excellent is thy mercy, O God ! and what encouragement dost thou give us to put our trust under the shadow of thy wings ! thou art the bountiful giver of the good that our souls desire, and the merciful withholder of the evil that our sins deserve. From thee comes all our help ; and in thee make us repose all our hope. We acknowledge thy great and daily goodness to us ; and our own absolute unworthiness of the least of all thy mercies. We desire to take shame and confusion to ourselves, that we have so little improved, and so greatly abused, thy patience with us, and the various instances of thy bounty towards us. Thy very mercies help to aggravate the heavy reckoning of our offences ; because we have done so much against thee, after all the great things thou hast done, and art continually doing for us. We would, O Lord be penitent and humbled for our sins ; and intreat thy gracious favour in Jesus Christ for the pardon of them. Forgive us, we pray thee, for his blood and righteousness sake ; absolve us from all the evil, of which we stand guilty before



thee : and, being justified by faith, grant us peace with God, through Jesus Christ our Lord. And as we pray that thou wilt be to us a father of mercies, and a God of consolation, so also that thou wouldst make us followers of thee as dear children. Work in us, by thy Holy Spirit, that which is well-pleasing in thy sight : Lord, thou knowest our weakness, and the temptations to which we are exposed ; our danger from the enemy of souls, and from the present world, which is full of snares ; and above all, from the enemy within our vile flesh and deceitful hearts so apt to betray us into sin. We pray therefore that thou wilt arm us with the whole armour of God ; and uphold us with thy free Spirit, and watch over us for good evermore. O make us experience the strongest aids of thy heavenly grace ; that we may never fall a prey to the spiritual adversary that seeks to devour us. And seeing thou art yet pleased to hold our souls in life, and to make us find and feel, by every day's experience, how gracious and merciful thou art, give us hearts more sensible of thy love to us ; more enflamed with love to thee, and more thankful for the blessings which thou art *pleased to multiply upon us ; and cause us to shew forth thy praise, not only by*



speaking good of thy name, but by ordering our conversation as becomes the gospel of Christ. To thy mercy in him do we humbly commend ourselves and ours this night: beseeching thee to visit us with thy salvation, and to preserve us in soul and body, from all evils and dangers to which the weakness of our frame, and the greatness of our sins, expose us. May our repose be holy, safe, and refreshing; that we may rise again better fitted and enabled to serve thee according to thy will, in the duties of the following day, if it should be thy pleasure to make addition of another day to our lives. And as thou addest days and mercies, add repentance and amendment to our days; that, in proportion as we draw nearer to the grave, our souls may grow fitter for heaven. And for all the good things that we have had, and still have, and yet hope for at thy hands, to thy adorable name be all the praise, O Father, Son, and Spirit, world without end, *Amen*.



## DISCOURSE

*For Tuesday Evening.*

**SOME** persons would represent the Deity as being afflicted, when having done all he can to convert incorrigible sinners from the error of their ways, insomuch that he finds their obstinacy invincible, and his compassionate efforts unsuccessful ; compelled by the independant creatures, whom he hath unfortunately made too strong for himself, he pronounces on them the sentence which he wishes might have been reversed into, Come ye blessed ; and he levies on them that punishment, which much against his will, they obliged him to inflict.

But if the Triune God hath laid the scheme of man's redemption ; if the Father hath approved of it, and thereby manifested himself righteous, as well as the justifier of the ungodly ; if the Son hath effected this gracious work entirely without our concurrence ; also, Why should we not think the Holy Spirit performs his part, that of our sanctification, without our concurrence also. Why may not the Almighty power work how and when it pleases, and upon whom he in his infinite wisdom sees fit. For who dare to reply against God ? If we poor short-sighted mortals, presume



to enquire concerning the ways and purposes of God, let us enquire with the greatest humility, and on recollecting our own unworthiness, let us say, "Let God do what he will, he is righteous in all his ways, I am but clay in the hands of the potter, who will do what he pleases, and none shall stay his hand or say unto him what do'st thou."

Let it also be observed, that it hath pleased the Lord in a remarkable manner often to perfect praise out of the mouths of babes and sucklings, and to distinguish many of them with divine knowledge and spiritual discernment. In his sovereign dispensations, he has passed by several of the great, and the learned, and has taught children to lisp his praises. Men advanced to years of maturity, may despise the feeble efforts of young persons, and fancy themselves better qualified to render acceptable service unto God, but herein they are mistaken, with all their natural and acquired abilities ; they must stoop, for, whoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. Incarnate truth has thought proper to reveal the mysteries of the kingdom unto babes, that is, to those who have no merit, no ability, no pretensions to distinguishing mercy, nothing in the creature induced to it, it was from first to last, rich



and unmerited mercy. Then who maketh us to differ, or as it may be rendered, who distinguishes thee, that is, by giving grace to thee, while so many others are without it. And what have we which we did not receive from God, and if we did receive it why ought we to carry ourselves proudly, not as a receiver or like one who has himself acquired or deserved grace, instead of receiving it as a gift, and as of mere distinguishing bounty.

It may be asked, how came we to be his people, the only answer that can be given, is ; his own good pleasure, for making or keeping us such.

There are many things for which he might justly forsake and cast us off ; namely, ingratitude, unbelief, barrenness, discontent, and various backslidings, notwithstanding our commissions, and omissions, he will never forsake us ; notwithstanding our complicated unworthiness, for having loved his own, he will love them to the end. For the Lord will not forsake his people for his great name sake ; because it hath pleased the Lord to make us his people.

Jesus immutably the same,  
Thou true and lively vine,  
Around thy all supporting stem  
*My feeble arms I twine.*



I can do nothing without thee,  
My strength is wholly thine ;  
Wither'd and barren should I be,  
If sever'd from the vine.

Upon my leaf when parch'd with heat,  
The freshing dew shall drop,  
The plant, which thy right hand hath set,  
Shall ne'er be rooted up.

Till thou hast led me to the place  
Of pure immortal joy,  
The riches of thy glorious grace  
Shall all my need supply.

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### WEDNESDAY MORNING.

*(Collect before reading the Scripture.)*

**U**NTO thee do we lift up our eyes, O thou that dwellest in the heavens. Have respect, we humbly beseech thee, both to us, and to our offerings, for the sake of him who offered up himself for our offences, and rose again for our justification. Meet us with a blessing, who desire to meet thee in prayer; and make thy throne a throne of grace to us, through Jesus Christ our Saviour. *Amen.*

*(After reading and singing, add)*  
*Our Father, &c.*



Lord God, bountiful and gracious, long-suffering, and abundant in goodness and truth, thou keepest mercy for thousands, thou pardonest iniquity, transgression, and sin ; neither dost thou retain any anger for ever, because thou delightest in mercy. Look down, O Lord, upon us, who would now be looking up to thee ; and be favourable to us, as thou used to be unto those who fear thy name. Look not upon the sin of our nature ; nor the sins of our hearts and lives, which are more than we can number, and greater than we can express. O sprinkle us from an evil conscience, by the application of the blessed Redeemer's blood, which cleanseth from all sin. And, seeing there is in him an infinite fulness, of all that ever we can want or wish, to render us holy, and to make us happy, grant us to receive, out of his fulness, grace sufficient for us ; grace to pardon our sins, and subdue our iniquities ; to justify our persons, and to sanctify our souls. Begin, or carry on, the new creation within ; advance in us that saving change of heart, which may, by the power of thy Spirit, more and more transform us into thy blessed image, and make us meet to be partakers of the inheritance of the saints in light. *And now, that we are entered upon another*



day, we beseech thee to carry us through it in thy fear and favour. Order all our steps in thy word, and let no wickedness have dominion over us. Teach us to use the world without abusing it; and may that portion of it which thou hast, and shall assign us, be sanctified to us by the word of God, and by prayer; and by the right employment and improvement of it to thy glory, Whatever we are without, O leave us not destitute of the things that accompany salvation: but sanctify us with the sense of thy favour, and adorn us with the graces of thy Holy Spirit. Blessed be thy rich goodness, which has renewed our lives and thy mercies to us this morning. Lord, grant that all our comforts may flow to us in the channel of covenant love; and revert to the praise and glory of the gracious giver. Be with, protect, and bless us, in our going out and coming in. May the angel of thy presence save us, and the God of angels be our shield and exceeding great reward. Make us desire, resolve and endeavour to live in the obedience of thy holy will, and to the honour of thy blessed name. O restrain us from the evils and follies into which we are prone to fall: and quicken us to the offices and duties we ought to perform. Grant that we may think and speak



will and do, the things that are well pleasing in thy sight; and have the strong consolation of acceptance with thee. So visit us with thy salvation, sanctify us by thy grace, and so carry us through life, that thy name may have the praise, and our souls the comfort in the hour of death and in the great day of our Lord Jesus Christ. *Amen.*

The Lord bless us and keep us, &c.

## DISCOURSE

*For Wednesday Morning.*

**M**UCH has been said of practical religion, the reformation of manners, and moral virtue; but awful to relate they are by no means looked upon as the fruit of that faith, which is the gift of God. For let it be remembered, that every spiritual function, or exercise, that God approves of, is communicated by *faith*, and whatever is done upon any other principle is obnoxious to God: practical religion or reformation of conduct, never fail to appear where the work of God takes place in the soul. Every good tree bringeth forth good fruit. Sinful practices cannot be the delight of that heart, where grace reigns. So then it is



not the base sound of the gospel that can produce genuine repentance, or one grace of the Spirit, or excite the will of man thereunto. For the gospel was preached in Chorazin, Bethsaida, and Capernaum, yet they repented not; or if some transient repentance be wrought, through the sound of the gospel, giving an alarm to the natural conscience, the person will turn again to his sin. True repentance cannot take place in the heart, without the word of truth; *my people*, says God, are destroyed for lack of knowledge, neither can the word take place in the heart, without the Holy Spirit giving it access. Our gospel, says the apostle, came not in word unto you, but also in power, and in the Holy Ghost. Thus repentance as well as faith, is the effect of divine operation. To God alone in Christ Jesus, is the whole work ascribed. For it is written, God having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities.

God engages to put his laws into our minds, and write them in our hearts, so that we shall not depart from him. Here man can have no occasion to burn incense to his own worthiness, for we are not the objects of God's love because the law is



put into our minds, and written upon our hearts, but the contrary, he makes us obedient, for we can no more make ourselves so, than we can raise the dead, or create a new heaven, or a new earth. All our obedience flows from our interest in Christ, and is one of the marks by which our part therein is discovered. The covenant of works says, do all for thyself, and thou shalt be saved, but the covenant of grace says, thou shalt be saved, because Christ has done and suffered all things in thy stead. From this enlarged view and a sense of our interest in the covenant of grace, we cannot but acknowledge from whence all our mercies flow ; namely, mercy from God the Father, peace from God the Son, and communion and love from God the Spirit. Thus the believer lives a life of faith here below, he dies comfortably, and by persevering, glorifying grace, he arrives safe at Zion, with everlasting songs of triumph.

Jesus immutably the same,  
'Thou true and living vine ;  
Around thy all supporting stem,  
My feeble arms I twine.

Quicken'd by thee, and kept alive,  
I flourish and bear fruit ;  
*My life I from thy sap derive,*  
*My vigour from thy root.*



I can do nothing without thee,  
My strength is wholly thine :  
Wither'd and barren should I be  
If sever'd from the vine.

Upon my leaf, when parch'd with heat,  
Refreshing dew shall drop ;  
The plant, which thy right hand hath set,  
Shall ne'er be rooted up.

Each moment water'd by thy care,  
And fenc'd with power divine ;  
Fruit to eternal life shall bear  
The feeblest branch of thine.



### WEDNESDAY EVENING.

*(Collect before reading the Scripture.)*

**P**REVENT us, O Lord, in all our doings,  
with thy most gracious favour, and fur-  
ther us with thy continual help ; that in  
this, and all other our works begun, con-  
tinued, and ended in thee, we may glorify  
thy holy name ; offer thee acceptable ser-  
vice ; and finally, by thy mercy, obtain  
everlasting life, through Jesus Christ our  
Saviour. *Amen.*

After reading and singing, add\ *Our Father, &c.*



Enable us, gracious God, to desire thee, as our chiefest good ; and to come to thee as our merciful Father, in the Son of thy love. In his great name, and prevailing meditation alone, it is that we, who have multiplied our offences against thee, are encouraged still to present our persons and our prayers before thee. We are utterly unworthy to approach thy foot-stool, and to enjoy the privilege of intercourse with thee. We durst not appear in the presence of thy holy glorious Majesty in our own names, or trusting in our own sinful righteousness ; our guilt is so great, and our iniquities so grievous, that we might justly be ashamed to come before thy face, and to tremble for fear of thy judgments. We would therefore fly for refuge to the merits of him, who, we trust, has fully satisfied thy justice for our sins, and is now interceding at thy right hand for our souls : whom thou delightest to honour, in sparing, accepting, and saving poor unworthy sinners upon his account. Deliver us most gracious Lord, for his sake, from all those transgressions for which our hearts condemn us ; and from all of which, thou that art greater than our hearts, knowest us to be guilty, and seal to us a full pardon in *his most precious blood*, which speaketh *better things* on our behalf than we are



able to do for ourselves in all our prayers. And may the time past of our lives suffice to have lived to ourselves, and to have served our own corrupt wills. O put an end to all our presumptuous and treacherous dealings with thy heavenly all-seeing Majesty; and create in us new and clean, humble and contrite hearts, to tremble at thy word and presence, and to hate and abandon all our foolish and sinful misdoings. Command thy blessing and thy saving grace to descend and rest upon the souls here before thee. Cause us to know the joyful sound of thy gospel, not only by the hearing of the ear, but in the channel of heavenly experience. O take possession of our hearts, and by the power of thy Spirit draw up our affections to thy blessed self. Grant us union and communion with thee; such a sight and sense of sin, and of our lost estate by nature, as may render Christ and his righteousness precious to us; and such comfortable views of our justification through him, as may enlarge our hearts with joy, fill our lips with praise, and influence us to live unto him that died for us and rose again.—Lord, guide and keep us; make us wise and faithful in our several duties, and blessed and prosperous in the



event. Sanctify our respective conditions to us, and fit us for whatever thou shalt please to call us to.—And now, O Lord, we beseech thee to accept our evening sacrifice of praise and thanksgiving for the mercies of the day past, and for thy unwearied goodness, which has followed us all the days of our lives. Go on to abound towards us in loving-kindness and tender mercies; passing by our innumerable sins, and supplying our every want. Take charge of us to-night. Hide us in thy pavilion, and compass us about with songs of deliverance. Whether we sleep or wake keep us safe under thy wings, and make our hearts be occupied in thy statutes. Bring us, at the appointed season, to the heavenly city, where there is no darkness, but the glory of God doth lighten it, and the Lamb is the light thereof. And for all thy patience with us, thy care over us, and thy continual mercy to us, blessed be thy name, O Lord, Father, Son, and Spirit. *Amen.*



## DISCOURSE

*For Wednesday Evening.*

**T**HE believer passing through this world to a heavenly inheritance, has to go through an enemy's country; but God engages to protect him. When he bids him to stand the attack, and face his foes, he gives him strength to win the day, baffles the attempts of his opposers, and may with propriety be said to be his.

So when he is set upon by evil men, or the corruptions of his own heart, he stands by him to render the assault ineffectual. What would he do at those seasons if the Lord of hosts who perfects his strength in weakness, did not furnish him with a shield, mighty to oppose, and strong to blunt those weapons, and retort the fiery darts from whence they came. Thus by faith in the blood of the Lamb, we shall always be enabled to overcome our enemies; for it is written, he shall cover thee with his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler. Believers have the power, the love, the truth, and faithfulness of God, all engaged to support and strengthen them, for they are in Christ's keeping. *He hath promised to be a wall of fire round*



about his church, and the glory in the midst of her. He will support them through the wilderness, nor will he cease to lead and guard them, until he has brought them to heaven, the mount of God.

How interesting and important is the consideration to a child of God, that he who supports and governs all things is the object of his faith and dependance. That he orders, regulates, and superintends the minutest concerns of life by his irresistible and sovereign decree. Without this consolatory thought, we should feel ourselves as a blank in the creation of God. What though we were placed on the throne of empire, and could bring in a revenue of glory from the most distant parts of the globe, and have every thing the mind could desire, or the soul enjoy, still destitute of this animating reflection, that he that made the world, governs, orders, and over-rules all events, we should be wretched, being left without a hope beyond the grave, or a prospect of immortality. But impressed with a belief, an unshaken belief of the superintending power of him, in whom we live, move, and have our being, we can forcibly express ourselves with David, Whither shall I go from thy Spirit. The whole extent of nature is at his command, and the entire kingdom of providence, has



him for its sovereign administrator. The earth is the Lord's, and all that therein is, he founded it upon the seas, and prepared it on the floods. He hath established the earth in a near connection with the ocean ; so near that they form but one terraqueous globe, yet so distinct, that each is restrained within the boundaries which his providence prescribes. Let us celebrate the praises of him, who ordereth and supporteth all things both in nature, and in grace. Let us confess that all the blessings we enjoy or can enjoy at the hand of God, from the highest privileges of grace, and glory, down to the most common temporal mercy are the gifts of his free unmerited goodness. Was the distribution of his favours to be regulated by our deservings, our name, would have no place in his book of life. We should have no interest in his electing, redeeming, justifying or saving grace. Nay, the very comforts of providence would be withdrawn ; the light by which we see, the food we eat, the raiment we wear, the breath we draw, and the life by which we live. We merit nothing but condemnation. There is no good which we have not justly forfeited, no evil which we do not justly deserve. Hence arises the great duty of thanksgiving. If our deeds were meritorious, we should cease to be obliged to



**fear**, lest our great and manifold sins might provoke thee to hide thy face from us, and to shut up thy loving kindness in displeasure against us. Lord, be merciful to us sinners, for the sake of him whom thou hast exalted to be a Prince and a Saviour, to give repentance unto his people, and forgiveness of sins. Heal our souls, which have greatly sinned against thee: heal our backslidings, and love us freely: take away our ungodliness, and thou shalt find none. Renew us daily unto repentance: establish our hearts in thy faith and fear; and hold up our goings in thy paths, that our footsteps slip not. Make us, in the strength of grace, to go on from conquering to conquer all the enemies of our souls, and all the hindrances of our salvation, until thou hast bruised Satan under our feet.

We bless thee for the mercies of the night. We laid us down to sleep, and have risen again, for thou hast sustained us, and made us to dwell in safety. May we ever experience the comfort of thy protection, and the help of thy salvation! may we find thee to be indeed a God of pardon, a God of sanctification, and a God of preservation!—Dispose of us, we beseech thee, and of all that concerns us, *this day*, to the glory of thy name. Keep



us at all times, in all places, and in all companies, from the evil of sin, and from all other evils, to which the greatness of our sins make us liable. And take thou, O heavenly Father, the charge, guidance, and government of us; lead us by thy counsel, until thou hast brought us to thy kingdom and glory; and, in the meanwhile, sanctify to us all thy dealings with us, and seal us thine to the day of redemption, for the sake of thy tender mercies, and the abundant merits of Jesus Christ, our blessed Mediator and Redeemer.

The Lord bless us, &c.

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## DISCOURSE

*For Thursday Morning.*

**W**HEN the believer's graces are in exercise, and he can act strong faith respecting his interest in the covenant of grace, he can challenge the whole world to do its worst, or as Dr. Young expresses it; he might fasten his hands on the skies, and bid earth roll: nor feel the idle whirl. Sublimely he can say with David, God is our refuge and strength, a very present help in trouble, therefore we will not fear, though the earth



be removed, and though the mountains be carried into the midst of the sea. To which faith echoes back, the Lord of hosts is with us, the God of Jacob is our refuge ; think of this, O tempted believer in an hour of darkness. Let appearances be ever so much against you, realities are for you. The angel could not destroy Sodom, until Lot was safely out of it. The six men, each with a slaughter weapon in his hand, could not begin to execute the divine vengeance, until a mark had been set on the foreheads of God's elect : for the commission was, come not near any upon whom is the mark. Nor could the sea and earth be hurt, until the servants of God were sealed in their foreheads. Just as the destroying angel who went forth to slay all the first born in the land of Egypt, could not touch a single family of Israel, the door posts of whose house, was sprinkled with blood. Having the witness of the Spirit in our breasts, the presence of God with us, and his great power upon us ; the world may rage against us, the invisible enemy may assault us, and the corruptions of our own hearts may threaten to overthrow us, but they shall not avail, they shall not be able to make one hair fall from our head before the appointed time. Consider the care Jehovah takes of his people, and of the near relation



which subsists through grace, between him and them. As naturally as the wings of a parent fowl, are expanded to cherish, and protect her young, so gracious are the arms of God's omnipotence and love, extended to embrace, sustain, and defend his chosen people. What is tenderer, what is nearer, what is dearer to a person than the pupil of the eye, thus near and dear to God are the children of his grace:

If God permits them to be tried at any time, he never fails to support them in their trials, and to make them first or last work together for their good. They cannot overcome temptation, or bear up under affliction, by their own strength, it is entirely by the arm of the Lord which sustaineth them; for the apostle Paul says to the Philippians, unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, thus we have nothing to boast of, we are indebted to the power of divine grace for every good work we are enabled to do, for every temptation we conquer, and for every difficulty we are enabled to surmount. Indeed there is no manner of proportion between the imperfect passive graces of the saints, and the perfect and endless glory of heaven; for the sufferings of this *life are not worthy to be compared to the*



glory that shall be revealed, therefore grace and glory are free and unmerited gifts. The people of God are not hirelings who do so much work for so much wages; they act from purer principles, and with better views.

O give thanks unto the Lord, ascribe nothing to second causes, but ascend through them to God, call upon his name, thank him for past mercies, and invoke him for future. Let a sense of what he has given us, excite us to pray for repeated blessings, let us acknowledge our obligations to him, nor be ashamed to publish and declare what he has done for us in grace, and in providence, so that we may truly sing

Exult my soul, and shout aloud,  
For your Immanuel reigns:  
Satan already is subdued,  
An enemy in chains.

Jesus hath me from death retriev'd,  
Nor will he let me fall;  
I know in whom I have believ'd,  
And trust him with my all.



## THURSDAY EVENING.

*(Collect before reading the Scripture.)*

**A**LMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, vouchsafe at this time to cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. *Amen.*

Reading and singing ended, add)

*Our Father, &c.*

O Lord, the infinite, incomprehensible God; thou hast heaven for thy throne and earth for thy foot-stool; and all things are in thy sight, and at thy disposal. Thou art the searcher of our hearts and the overseer of our lives, here and every where present. Thou compassest our path and our lying down, and art acquainted with all our ways. Lord, put our hearts into an holy frame, fit to attend upon thy glorious all seeing Majesty. Work in us, by the power of thy grace, that change which we cannot work in ourselves: for, of ourselves, we are equally vile and helpless. We were born sinners, and sinners we have lived and continued,



and, by continually adding sin to sin, we have made ourselves still more the children of wrath than we even were by nature. Justly mightest thou withdraw thy tender mercies from us, and pour out thy wrath and indignation upon us to the uttermost ; making us to find and feel, by woeful experience, what an evil and bitter thing it is to depart from thee, the living God ; but thy patience is wonderful, thy goodness is infinite, and, as is thy Majesty, so is thy mercy. We therefore humbly beseech thee to stretch forth the hand of thy power and grace, which alone is able to set us at liberty, who are tied and bound with the chain of our sins. Call us effectually and we shall come unto thee ; draw us and we shall run after thee. Cause us to feel, to abhor, and to forsake our iniquities : and, O ! give us a well-grounded apprehension, and a comfortable persuasion, of our being justified freely by thy grace, through the redemption that is in Jesus.—And, for his sake, vouchsafe us the sanctification of thy Spirit to transform us into thy image, by the renewing of our minds, and to enable us for all the duties of thy service. Perfect, O Lord, that which concerneth us : and make us such, both in our hearts and lives, that we may enjoy thy peace



below, and be meet for the inheritance of thy heavenly glory above. Satisfy us with thy favour, and grant us the reviving sense of thy gracious acceptance of us, and of thy merciful intentions towards us. Speak peace to our consciences; say to each of our souls, "I am thy salvation; that we may rejoice in thee as our God, and rest upon thee as our reconciled Father in Jesus Christ. And as thou hast been good and kind to us through the day past, (for which, and for the mercies of all our days, we would thankfully admire thy love and bless thy name,) so we beg that we may experience the continuance of thy gracious goodness to us, and of thy fatherly care over us, this present night. Preserve and defend, bless and keep us, that no evil may happen to us, nor any plague come nigh our dwelling. Do thou, who givest unto thy beloved sleep, vouchsafe to favour us with such needful repose as may refresh and strengthen us for thy service and our respective duties. Prepare us, great God, for the final sleep of death, and for the account we must shortly give at the judgment seat of Christ. When our souls are required of us, and we are unclothed of the body, grant that we may not be found spiritually naked, unsprinkled with the blood of th-



Son, unclothed with the robe of his justifying righteousness, or unadorned with the graces of thy sanctifying Spirit. O cause us, in this our day (the day of life, the only season of preparation,) to know and to follow after the things pertaining to our everlasting peace, before they are hid before our eyes, and ere death makes us wise too late. Accomplish the work of thy grace upon our hearts, and cause us to finish the work thou hast given us to do: that whenever thou shalt be pleased to send for us away, we may have nothing to do but to depart in peace, according to thy word—to fly at the signal—to quit the body with cheerfulness—and, with faith, and without dread, resign our spirits into thy gracious hands; trusting in the riches of thy grace, and the saving merits of thy blessed Son. And for all that he has so wonderfully effected to recover us, and to obtain eternal redemption for us; for whatever good thou hast wrought in us, and for the hope of glory thou hast given us, to thy name, O blessed God of our salvation, be the praise and honour, now and for ever. *Amen.*



## DISCOURSE

*For Thursday Evening.*

**T**HE gospel of our Lord Jesus Christ resembles in some measure that miraculous pillar which was interposed by providence, between the armies of Israel and of Egypt. We are informed, that the pillar reflected light from the side which fronted the Israelites, but diffused gloom and darkness from the side which was turned towards the Egyptians. Just such is the gospel : it is the savour of life unto life of spiritual and eternal life, to them that believe, and a ministration of death, to them that perish. Not one of its precious promises, not one of its glorious privileges, belong to the finally impenitent or self-righteous sinner ; while all the consolations, are the rich the unalienable inheritance, of the broken in heart, who believe through grace.

To come to the knowledge of those exceeding great and precious privileges which belong to the children of God, must be through the channel of the gospel. It does not consist in the free will of man, as if that had any part in the business of salvation. The gospel does not teach us to lay a soft pillow under the head of self-righteousness, by informing people that they can be saved by works which they have



done, or shall hereafter do ; but the gospel simply tells us this, that Jesus Christ, and he alone, is made to all his people, wisdom, and righteousness, and sanctification, and redemption. It is his gospel, and nothing else, which crowns the Son of God, with the whole glory of our salvation from first to last.

Thus we concentrate all the benefits we receive in time, and all the blessings of eternity, to the ever blessed and glorious Trinity, all emanating from this eternal source of love, the Father, and the Son, and Spirit, concurring to dwell in the hearts of the chosen and redeemed ; so as to make known to them their interest therein. They are kept through life, until they enter the immediate presence of God, and their dust is preserved until the day of Christ's personal coming, when the bodies of the saints shall be retrieved and rescued from the grave ; so that even death itself shall not separate the inanimate part of the believer, from its mystic union with the Holy Spirit. These thoughts increase the debt of gratitude to him, who preserves our souls in life, and our feet from falling : who hath remembered us in our low estate, and his covenant for ever, and the word *which he commanded to a thousand generations.* Let the chosen of the Lord,



the members of mystic Israel, be joyful in their king : let them remember his wonders of mercy and power, the promises of his word, and the doctrine of his gospel ; these reflections will be as a torch to light our paths through this dark world to a brighter, they will make crooked things straight and rough places smooth ; thus we shall have distinct conceptions of that which make every thing in this life desirable, and give a sure prospect of felicity beyond the grave.

Holy, blessed, glorious **THREE**,  
One from all eternity ;  
Make us vessels of thy grace,  
Ever running o'er with praise.

Thee we land with grateful song,  
Sever'd from the guilty throng ;  
Ransom'd by the Son who died,  
By the Spirit sanctified.

O that we thy love might taste,  
Bless us, and we shall be bless'd  
Cleanse us Lord, from sin's abuse,  
Fit us for the Master's use.

In our heart, thy temple dwell,  
With the hope of glory fill ;  
Be on earth our guest divine,  
Then in heaven we shall be thine.



FRIDAY MORNING.

*(Collect before reading the Scripture.)*

**BY** thee, O Lord, alone it is that we laid us down in peace, and are risen in safety. May the lives, which thy goodness renews every morning, and thy providence preserves every moment, be devoted to thee ; and, as a father spareth his own son that serveth him, so may the Lord our God continue to have mercy upon us, through Jesus Christ, our blessed Mediator and Redeemer.

*(Reading and singing ended, add)*

*Our Father, &c.*

O Lord, we desire to adore thy name, which is excellent in all the earth, and whose glory is above the heavens. Thou art the maker and disposer of all things : and for thy sovereign pleasure it is that they still exist, and were at first created : Thy hands have made and fashioned us : and all that we enjoy comes from thee. As we are the workmanship of thy power, O make us likewise thy spiritual workmanship, created anew in Christ Jesus, unto holiness and true righteousness. Give proof that thou hast formed us for thyself, by causing us to shew forth thy



praise; and by making us to live to thy glory, as we do every day live upon thy bounty. But, Lord, we have not yielded thee that glory which thou hast made us capable of, and so many ways obliged us to. We are prone to forget thee, who art never unmindful of us; and to disobey thee, whose goodness to us is unwearied. For these things, O Lord; for the sinfulness of our nature and of our lives, we desire to pour out our hearts; and to humble our guilty selves before thee: entreating thee, for the sake of thy dear Son, and of thy mercies in him, to work in us true repentance, and to grant us full and free forgiveness. Strengthen us, O Lord, with might, by thy Spirit, in the inner-man, to make us watchful against, and victorious over, the corruptions of our hearts, the temptations of Satan, and the sinful cares and allurements of the world. O destroy in us every root of bitterness every plant which thy grace hath not planted; exterminate every vicious habit and rebellious motion, which exalts itself against the knowledge of God, and against the obedience of our Lord Jesus Christ. Increase and confirm in us more and more thy faith, and fear, and love. Let not one grace of thy Holy Spirit be



wanting ; Let not one be weak ; but grant us such manifestations of thyself, and so conform us to the image of thy holiness, that our lives may be comfortable to ourselves, profitable to others, and bring glory to thy great name. May we still be found in the way of duty, fearing God, and working righteousness ; making it evident unto all, that we have indeed been with Jesus : that we have learned of him ; that we are influenced by his Spirit, guided by his example, and are pressing forward to his kingdom. Day by day would we magnify thee, O Lord, and worship thy name for ever, world without end ; who crownest every day with thy tender mercies. We bless thee for the rest, protection, and preservation of the last night. O cause us to hear of thy loving-kindness in the morning, for in thee do we trust ; make us to know the way wherein we should go, for we lift up our souls unto thee. Cast us not away from thy presence ; take not thy Holy Spirit from us ; but direct our hearts into thy love, and our feet in the way of thy testimonies. Whether we eat or drink, or whatsoever we do, may we do all to the glory of God, and walk as seeing him *that is invisible*.—Command thy angels to *encamp* around us, and to bear us in their



hands; and may their God and ours be the strength of our hearts, the guide of our goings, and our portion for ever and ever. *Amen.*

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## DISCOURSE

*For Friday Morning.*

THE Psalmist says, the Lord will give grace, and glory. Here let us observe that the life of grace below, is the life of glory begun; and the life of glory above, is the life of grace consummated. The promise here is preremptory, and absolute; that the same God who hath given grace, hath a prepared kingdom for his people, and not only so, but hath taken upon himself to prepare them for the kingdom, by giving them repentance unto life, by special faith in Christ; endowing them with a principle of vital holiness, so as to walk in his commandments, and ordinances unto the end. Without faith, repentance, holiness, and perseverance, no man can enter heaven; and it is equally impossible that any, who are thus savingly endowed, should not enter there. Had God only given his people a bare promise of their being with him for ever; if they believed, repented, were holy, and endured to the end, and at the same time, had not decreed to produce these



fruits of the Spirit in them, his promise had been little worth ; since he only who gave them the crown of life, can make them faithful unto death. God promised Adam eternal life, on condition of perfect and persevering obedience ; but did not engage himself to work that obedience in him. But Jesus is a Mediator of a better covenant, that is, of a covenant established on surer promises, a covenant that secures the *means* as well as the *end* ; and the validity of which is not suspended on conditions of our performing, but founded on the suretyship, undertakings, and vicarious satisfaction of Christ ; and by virtue of which, salvation is unalienably made over to each of God's elect, in order that they may be saved.

God gives glory to those only, to whom sooner or later he gives grace ; and wherever he has given true grace, he will infallibly give glory likewise ; these two being indissolubly connected, and by his immutable decree, joined together, and which no man can put asunder.

For of all his attributes, his unchangeableness is next to his mercy, and it is a comfortable reflection to them that believe. It is the perpetuity and eternity of his love, *which add* endless sweetness to his grace, *because they add* to it, the seal of irreversi-



able security, and inviolable certainty. It was said to God's elect among the ancient Israelites, and the words are applicable to all the saints throughout the world, in every period of time, that the Lord will not forsake his people, for it was his own good pleasure, for making and keeping them such. It is true there are many things for which he might justly forsake and cast them off, such as ingratitude, unbelief, barrenness, and discontent, but he will never leave them, notwithstanding all their complicated unworthiness ; because, for his great name sake, for that it hath pleased him, to make them his people.

Since my Redeemer's name is love,  
Why should I doubt his grace ;  
He will not let my soul remove,  
Or start from his embrace.

Girded by him with strength divine,  
I gladly urge my way ;  
And more and more my path shall shine,  
Unto the perfect day.

I cannot from the fold depart,  
For Jesus is my guide ;  
His love is graven on my heart,  
Nor shall my footsteps slide.



Who gave me to believe in him,  
Shall still my faith maintain ;  
The feet of his redeemed he keeps,  
Nor lets them turn again.

Glory and grace to them he gives,  
For whom he gave his Son ;  
And God must cease from being love,  
E're he can hate his own.

### FRIDAY EVENING.

*(Collect before reading the Scripture.)*

**BLESSED** are they, O Lord, who dwell in thy house, and blessed is the house where thou dwellest ; blessed is the man whose strength is in thee, and in whose heart are thy ways. May that blessedness be ours, and may the Lord, whom we seek, visit us with his presence, and rejoice us with the tokens of his love, in and through his adorable Son, and our adorable Saviour, Jesus Christ. *Amen.*

*(Reading and singing ended, add)*

*Our Father &c.*

O Lord, we desire to seek thy face, and to wait upon thee in the duties of thy worship. To whom should we make our applications but unto thee, the Father of mercies, and the fountain of all goodness



who art able to do exceeding abundantly for us, even above all that we are able to ask or think : O let our prayer be set forth in thy sight as incense ; and may the lifting up of our hands and hearts be a spiritual evening sacrifice, acceptable to thee in the Son of thy love. It is in his blessed name alone, that we dare to request of thee all that thou knowest to be needful and expedient for us, seeing that there is in us no good thing to recommend us to thy favour and acceptance ; but, on the contrary, a proneness and inclination to what is displeasing unto thee, and destructive to our souls. For, besides that we are by nature children of wrath, and a seed of evil-doers, we have been daily adding to the heavy score of our offences against thee. There is nothing in us, O Lord, but what may provoke thee to reject us ; for all our very righteousnesses themselves are filthy rags ; but there is enough in thy beloved Son, of all grace and goodness, to make thee well pleased with us for his sake. He who knew no sin, bore our sins, and was made a sin-offering, the just for the unjust, that he might bring us near unto thee. For his sake blot out our manifold transgressions ; apply the benefits of thy salvation to our consciences, that we may be enabled to walk, O Lord, in



the light of thy countenance : hasten thy coming and kingdom, that we, with all thy redeemed, may join in ascribing songs of praise to a triune God, for ever and ever. To the care and protection of thy Almighty providence would we humbly commend ourselves this night. Take charge of us and ours, O thou Keeper of Israel, who never slumbereth nor sleepeth, watch over us for good. When we sleep, let our hearts wake ; and our souls lie open to the influence of thy blessed Spirit ; keep us without sin by the power of thy grace : gracious Lord, shower down thy blessings upon us, the unworthy family now before thee : let the voice of joy and health be heard in this dwelling : let thy peace be within these walls, and the plenteousness of thy salvation within those gates : make this an house of prayer, and every soul within it a living temple of thee the living God, through Jesus Christ, our only Mediator and Advocate. *Amen.*

## DISCOURSE

*For Friday Evening.*

**H**OW sweet will it be when a child of *God* attains to that glory and felicity, *which is reserved for him at his Father's*



right hand ; to enjoy the company of angels that never sinned, and of saints who have died like himself. They once were sinners, yet are they perfected in love, completely sanctified, and raised to sin no more. It is not improbable, but there is an universal acquaintance and a general friendship in heaven. The angels of every rank, and believers who were planted by the hand of effectual grace in God's courts below, and transplanted at death, in God's garden above, these sing for joy when a saint is released from the burden of this fleshly prison ; and as they know for what, so they certainly know for whom they sing. When we get to heaven, we shall see all the elect of God who have died before us, the patriarchs, the goodly fellowship of the prophets, the noble army of martyrs, the glorious company of the apostles, with all the saints of ancient and modern times. Those of us who have lost friends and relations, if they died in Christ, yet a little while we shall see them, and join with them in singing praises to him that sits upon the throne, and to the Lamb for ever and ever. In the mean time let this be our prayer, that seeing it is appointed unto men once to die, that the Holy Spirit may go on more and more, to transform us into the divine image, then to live will be Christ,



and to die will be gain. When the moment comes that we are called to leave the body, we shall take our leave of sin, and sorrow, and pain and death, for ever ; we shall be delivered from every thing that now hangs as a weight upon us, nay, we shall see with a transporting view, and certain demonstration, that every affliction which God permitted us to be exercised with, every burthen that he laid upon our shoulders, were crosses of his own sending, and sent to answer the most beneficial ends. A good minister of Scotland used to say to some of his people, when they were afflicted, there are three things to be considered in a providential cross : first that God sends it, and then that God bears a part of it for us, and that we always bear the lightest end ; and lastly, that we have not far to carry it, yet a little while, all our sins, and all our sorrows shall be everlastingly exchanged for consummate holiness and joy. We shall be to the Lord for a name, a trophy of everlasting praise ; a monument erected by free grace to the glory of Father, Son, and Spirit. To the glory of God the Father who elected his people in Christ ; to the glory of Jesus who redeemed them to God by his blood, and to the *glory of the Holy Spirit, who converted them by his power, and preserved them to*



his kingdom. Blessed be God that those who are monuments of his victorious power on earth, shall be for an everlasting sign that shall never be cut off.

Let these thoughts sink deep into the mind of the afflicted believer, God will in his own time change his sorrows into joy. A good woman who lay long in darkness on her death bed, but was happy before she departed, chose for her funeral text, the vision is for an appointed time. Like a tender vigilant parent, God watches over all our spiritual concerns, and not only so, but to the bodies and mortal part of his people, which are the objects of his desire and love, no less than their souls ; the workmanship of his wisdom and power, the purchase of Christ's blood, and the temples of his Spirit.

Eternal Father we adore,  
And joyful own thy name ;  
Thou wast, and art, and evermore  
Remainest God the same.

To the Redeemer, Lamb of God,  
Our praise shall never cease :  
Through thy most precious wounds and  
blood,  
Flow all our happiness.



Hail promis'd Spirit, Holy Ghost,  
Sent down for Israel's guide ;  
Thee will we bless, when time is lost,  
And we are glorified.

—♦—  
SATURDAY MORNING.

*(Collect before reading the Scripture.)*

**B**LESSED Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such-wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

*(Reading and singing ended, add)*

*Our Father, &c.*

Unto thee, O God, do we give thanks :  
yea, unto thee, will we give thanks, because  
thy name also is so nigh, and that do thy  
wonderous works declare. We beseech  
thee, gracious God, to hear us mercifully  
at this time, pardon our manifold sinfulness,  
and supply our manifold wants. Write the  
law of thankfulness upon our hearts for the  
experience we have already had of thy goodness,  
and kindly go on to *be nigh unto us*, in all that we call upon



thee for. Wash away the sins of the last night, and those of this day hitherto; who can tell how oft we offend, none but thou that knowest all things. O cleanse thou us from our secret faults, and from our original depravity, the source of all: may we be justified fully, freely, and finally by thy grace, through the redemption that is in Jesus, and sanctified by the renewing efficacy of thy blessed Spirit. Bless us in this our private waiting upon thee; we are gathered together, in thy name, at the footstool of thy grace; Lord Jesus, be in the midst of us, and give unto us a comfortable view of our interest in thy precious merits. Thy righteousness, blood-shedding, and intercession, are the altar which sanctifies every sacrifice of prayer and praise, which we offer up. Thou makest both the persons and performances of thy people acceptable to the Father, mingle our addresses with the incense of thy intercession, and then they will go up as a memorial before God. O thou risen and ascended Saviour, may our hearts and affections tend upwards to thy throne in heaven, that by faith in thy adorable person, and infinite merits, and by the exercise of continual obedience and dead-



ness to the world, we may safely hope to be with thee, where thou art, there to behold thy glory. O thou uncreated Majesty, we acknowledge that all thy blessings spiritual and temporal, that we have received from our existence to this day, are of thy free and unmerited goodness, were the distributions of thy favours to be regulated by our deservings, they would soon be withdrawn. Therefore not unto us, O Lord, not unto us, but unto thy name be the praise and the glory ascribed. Hear us, O God of our salvation, and do more for us than we are, able to ask or think, for the sake of thy Son our Redeemer; to whom, with thee and the Holy Ghost, three co-equal persons in the unity of one Godhead, be ascribed all glory and adoration, by the Church above and the Church below for ever and ever. *Amen.*

### DISCOURSE

*For Saturday Morning.*

THE way to heaven lies between two extremes, legality on one hand, and libertinism on the other. Neither the pharisee, who continues finally such, nor the carnal professor of the gospel, can possibly see



the kingdom of God, and for this plain reason; the legalist turns his back upon Christ's righteousness, which can alone entitle him to, or meeten him for the kingdom of heaven; and the other, while he compliments Jesus as a Saviour, avowedly turns his back upon that holiness, without which it is impossible to see the Lord; therefore it is of very little comparative consequence by which of these two ways a man goes to hell. If you are found without the righteousness of Christ, you are undone, and if you are without the sanctification of the Spirit, you are undone. But let it be remembered for the comfort of those who are acquainted with Jesus Christ as a Saviour, that the imputation of his righteousness and the sanctification of his Spirit, always go together in their manifestation to a sinner's soul. The same Almighty Saviour who, by the obedience of his life, wrought out for us a robe, wherein to stand before the Father, he who washed us from our sins in his own blood, has likewise procured for all his redeemed, these influences of the Spirit, which capacitate for obedience, and which cause the renewed soul to cry out, Like as the hart panteth after the water brooks, so panteth my soul after thee O God, after communion with thee, and conformity to thy likeness, in righteous-



ness and true holiness. Blessed are the people, that are in such a case, yea blessed are they, who have Christ for their Saviour, and the Lord for their God.

But let it be never forgotten, that neither faith nor holiness, nor any thing else, that is truly and spiritually good, is in any man by nature, neither can be acquired by him. If therefore any man have them, they are the free gratuitous gifts of God, and the fruits of his electing love; consequently, they can neither be the cause of it, nor motives to it. For it is written, Unto you it is given, that is, freely and graciously vouchsafed, to believe in Christ. It is also said, As many as were ordained to eternal life believed. Take notice, they did not first believe, and were then ordained to life; but were ordained to eternal life, and therefore believed. Faith is not of yesterday: it is the gift of God. He hath chosen us from the foundation of the world, that we might be holy, not because he knew we would be so. For we have not chosen him, but he hath chosen us. God hath chosen us to salvation through sanctification of the Spirit, and belief of the truth. So that election is to be the means, as well as the end; and therefore faith, repentance, holiness, and perseverance are *included in the decree of election*, and are



some of the privileges secured by it, which can never, either directly or remotely, be reckoned as causes of it.

Thrice happy souls, who with the Lamb  
In heavenly places sit ;  
A kingdom is reserved for them,  
And they are kept for it.

Sheltered in his Omnipotence,  
Triumphant they ride on ;  
The pow'r of God is their defence,  
And who shall cast them down ?

Them as the apple of the eye,  
Their great Redeemer keeps :  
Their heavenly shield is always nigh,  
Their guardian never sleeps.

He gives them faith of future bliss,  
The earnest and the seal ;  
The faith of his elect it is,  
And it shall never fail.

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SATURDAY EVENING.

*(Collect before reading the Scripture.)*

**A**LMIGHTY and everlasting God, who art always more ready to hear than we to pray, and are wont to give more than either we desire or deserve, pour down upon



us the abundance of thy mercy, for giving us those things whereof our consciences are afraid; and giving us those good things which we are not worthy to ask, much less to receive: but through the merits and mediation of Jesus Christ, our Lord, in whom we desire to be found, and in his name do we now approach the throne of thy grace, and make mention of his righteousness, only as the ground of our justification in the sight of our heavenly Father, to whom, with the blessed Spirit, be ascribed all honour and dominion, world without end. *Amen.*

(After reading and singing, add)

*Our Father, &c.*

Wherewith shall we come before thee, O Lord; or bow ourselves in thy presence, O thou most high God. Cause us to come unto thee in faith: mentioning no other name, pleading no other righteousness, and trusting in no other atonement, than the name, righteousness, and atonement of thy blessed Son, and our adorable mediator Jesus Christ. In him we desire to be found; through him we hope for favour with thee, and acceptance in thy sight. Blessed be thy goodness for the mercies of the day, for the blessings of thy providence, and comforts of thy Spirit, and the privileges we enjoy.—We thank thee that we



have been protected from danger, and above all if we have been, in any measure, withheld by grace from sinning against thee. Sinners we are, and sinned against thee we have, even at the best of times, and in the best of frames ; but, Lord, make us thankful for the desire which thou hast given us of living unto thee ; and oh ! make our desires effectual through the mighty working of thy Spirit, who is able to subdue even our rebellious hearts to himself : Lord, wash out the transgressions of this day, and of this week now nearly closing. Look upon the covenant of thy grace : and through the blood of the covenant, forgive us all our sins, and cancel the handwriting that is against us, and nail it to the cross. Purge us with hyssop, and we shall be clean ; wash us and we shall be whiter than snow. Shouldest thou lay judgment to the line, and righteousness to the plummet ; shouldest thou deal with us after our sins, or reward us according to our deserts, or if thou wast to enter into judgment with us, upon the footing of our best performances, alas ! we could not stand in thy presence, nor be justified in thy sight. Our prayers, our praises, our alms-deeds, and all we are and do, if weighed in the balance of the sanctuary, and brought to the test of thy *perfect law*, would be found not only de-



plorably deficient, but altogether lighter than vanity itself—yet though we are vile, thou art gracious. We bless thee for that rich provision of grace and glory which thou hast made for thy penitent people, in the righteousness, sacrifice, and intercession of him who is their advocate with the Father, and the propitiation for their sins. Thou hast delivered thy redeemed from going down into the pit, by contriving, finding, and accepting a ransom for them. O certify us by thy blessed Spirit, and by the tokens of grace, that we are of the happy number: that we are loved by thee with an everlasting love, interested in the sure mercies of David. Continue thy goodness towards us to-night. May we, as the beloved of the Lord, dwell in safety by him. Make us rest under thy defence, O thou Most High, and abide under the shadow of the Almighty. Thy mercies to us have been equally great, numerous, and unmerited; may we ever experience thee to be a God of love. Perfect, O Lord, that which concerneth us, and forsake not the work of thine own hands. Bless us with thy presence, thy grace, and thy protection.

Be with all thine every where. Visit them, in particular, with thy salvation *whom we desire to bear upon our hearts before thee.* May those, who are near and



dear to us, be near and dear to God : and whatever separation thy good providence may make upon earth, O grant that we and they may meet with joy at thy right hand in the hour of death and in the day of judgment.—Bless the sinful nations of which we are a sinful part. Maintain the cause of thy truth, and enlarge the kingdom of thy Son amongst us. Remember for good thy faithful people of every denomination : more especially regard with thy choicest favour, and defend with thy mighty power, the Church to which we belong ; the gospel vine which thy own right hand hath planted ; and which, by thy gracious providence, hath taken root and filled the land. May she extend her boughs from sea to sea, until they have filled the whole earth ; may we abide by her doctrines, and walk worthy of the holy vocation with which we are called.—Bless all orders and degrees of men, from the highest to the lowest ; may they be fearers of God, lovers of truth, and workers of righteousness ; strengthen and relieve those who labour under any affliction in mind, body, or estate ; and make all work together for their good.—Carry us holy, peaceably, and safely, through the ensuing Sabbath. Lift up the light of thy countenance upon us, and may our comforts be neither few nor small.



In all the duties that are before us may we look to the Spirit of grace for willingness and power to serve thee faithfully, and may our entire dependance be upon the merits of Jesus Christ the righteous, to render our defective polluted services such as thou wilt mercifully accept in him. Be thou on to-morrow present in the worshipping assemblies of thy saints; meet them that desire to meet with thee, and visit them with thy salvation, who mean to visit and wait on thee in the ordinances of thy appointment: may such as seek thee be joyful and glad in thee; and may they find, by happy experience, that one day in thy courts is better than a thousand elsewhere, and that thy house is indeed the house of God, and the gate of heaven. Be with all thy faithful stewards of thy mysteries in every place, who shall administer in thy name. Enable them rightly to divide the word of truth, giving both to saints and sinners their portion. Pardon the unworthiness of ministers and people, and vouchsafe to own thy glorious gospel, by making it effectual to the salvation of them that hear. Every spiritual and temporal mercy we request, for the alone sake of Jesus Christ the righteous. *Amen.*



## DISCOURSE

*For Saturday Evening.*

**T**HE apostle Paul in the seventh of the Romans, gives an account of his own spiritual experience ; or of what he was in himself, and of what he was by grace.

In and of himself, he acknowledged that he was carnal, sold under sin ; a transgressor by nature and practice ; and no more able to deliver and save himself, than a person who is sold as a slave, and bound with indissoluble chains, is able to rise into a state of liberty and independence. Nay, the apostle carries the subject farther still. For a slave though he has lost his freedom, may yet posses many valuable qualities of mind ; but the apostle would not allow that he was naturally possessed of any one good quality whatever. I know says he, that in me, that is in my flesh, dwelleth *no good thing* : nothing spiritually good ; nothing that could recommend him to the favor of God, or even fit and qualify him for grace or glory. He is far indeed from denying what God had done for him, or from affirming, that no good thing had actually been bestowed upon him : on the contrary, he thankfully acknowledges the divine goodness and power



which had been manifested in his conversion, and mentions many good things which the Holy Spirit, had wrought in his soul. He expressly declares that he *allowed not*, or approved not, nay, that he hated the evil he at any time committed.

This prince of the apostles, with every true believer, feel and complain of the depravity of sin in the heart. Every moment the child of God would be overwhelmed by the deluge of his corrupt affections, if the Lord did not take him into his ark, and shut him up until the waters subsided. Austin used to say, he did not fear the world, and the devil together, half so much as he did himself; and it may be said of every true Christian, in proportion as he advances in the love of God, will advance in the hatred of himself. If God was to make any one their own keeper, they would the next moment make shipwreck of faith, and love, and obedience altogether. But blessed be his name, we are put into better hands. Every one that believes in the Lord Jesus Christ, every one that stands by faith; every one that simply, and humbly looks to him for righteousness and strength, has in him a tower of defence. A believer stands in Christ, like a man in the hollow of a rock, he hears the waves dashing on *every side*; he hears the angry winds rag-



ing with horrid noise, but he remains unhurt, and safe in the midst of all. Just so the Christian, in every danger and adversity, he is sheltered by the Lamb, and upheld from falling finally. The everlasting arms of Jehovah are spread beneath, around, and above him; and the same power that saves him on earth, shall enable him to persevere to the end, and at last bring him to heaven.

Praise the Lord my joyful heart,  
With the elders bear thy part :  
Stand with them around the throne  
Singing praises to the Son.

Strive with them in rapture lost,  
Who shall laud the Saviour most ;  
Join with angels to proclaim  
All the mercies of the Lamb.

Saviour ! I the theme renew,  
Endless praises are thy due ;  
Anthems equal to thy grace,  
Saints and angels cannot raise.

I my worthless mite cast in,  
Here the song of heav'n begin :



I the eternal chorus join,  
 Echoing the love divine.

Ever may I worship thee,  
 Praise, my lov'd employment be ;  
 Sing the virtues of thy blood,  
 Every moment thank my God.

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### CHRISTMAS MEDITATION.

**I**T is said of the babe of Bethlehem, he hath no form, nor comeliness ; and when we shall see him there is no beauty that we should desire him. But this refers not to Christ's person ; for he was literally fairer than the children of men, but to the humility of his outward circumstances. Though King of saints, King of heaven, and King of the universe, no pomp distinguished his nativity ; no robes of state dazzled the eyes of the multitude ; no guards surrounded his person, except the invisible guard of angels ; no crown glittered on his brow ; no sceptre adorned his head ; all created splendour was quite foregone by him who came not to be ministered unto but to minister, and to give his life a ransom for many.

Wonder at the condescension of our *Emmanuel* in becoming man, and thereby *making* himself our brother, bone of our



bone, and flesh of our flesh. But then above all believer, that the Holy Spirit has vouchsafed to testify to our hearts the relation in which we stand to God.

Consider though he was made a little lower than the angels, it was but for a little while; for before his incarnation, he was higher, God over all blessed for ever. But for the work he had to do, he was incarnated, and took human nature, that he might suffer and die; which he could not have done had he not assumed a created nature. But he is now crowned with glory and honour; with divine glory as God, with celestial glory and honour as man: with mediatorial glory and honour as the deliverer and saviour of his people. What a reflection to have in view, that Christ, such were his gracious humility and love, that he deemed it a crown of glory and honour, to be the deliverer and Saviour of his people, and that he should taste of death, and bear the iniquities of the many sons, whom God had given him, and whom he had engaged to redeem. When he became incarnate, he was found in fashion as man, and appeared in the form of a servant; though Creator and Lord of all, he condescended to be despised and rejected of men, a man of sorrows, and acquainted with grief. He hid not his



face from shame and spitting. He was despised, and we esteemed him not.

If the most exalted benevolence ; if transparent integrity ; if the most amiable humility and unparalleled usefulness, could have exempted any from the arrows of malice, and from the strife of tongues, our blessed Lord who was, holiness and love incarnated, would not have experienced, the daily contradiction of sinners against himself. Plato is indeed reported to have said, that was it possible for virtue to render itself visible, and to appear in human shape ; its beauty and loveliness, would be such as to attract the admiration and affections of all mankind. But Plato did not then consider, that all mankind by nature are degenerate beings, nor did he know a time would come, when virtue should appear in human shape, be born in a manger, and at last be suspended on a cross, between heaven and earth, as unworthy to exist in either.

This hatred of Christ was not peculiar to Jewish times, or the Jewish nation, for had we lived at that period, and been destitute of the grace of God in our hearts, we should have been equally guilty as they.

Let us turn our eyes from the scene of *his* humiliation, and attentively view him, *as the Lamb* standing on Mount Zion, the



Lamb of God who bore the sins of an elect world. His residence is represented on that part of Jerusalem literally, whereon the temple was built, where sacrifices were offered and prayer made, standing in the attitude of a blessing, praying Priest, a teaching Prophet, a ruling Commander, and an ever vigilant Defender. He is now represented pleading our cause in the Jerusalem which is above, with a number that no man can number, having his Father's name written on their foreheads.

Soon we shall arrive at the Zion which is above, having returned to God by conversion, we shall return to him by death, with songs in praise of electing, ransoming, pardoning, persevering, and glorifying grace. We may say to sickness, pain, and death, destroy this temple, but at the appointed season God, to whom it belongs, will raise it up a glorious body.

Come desire of nations, come !  
Fix in us thy humble home :  
Us into a temple raise,  
Built for thy eternal praise.

Hail, the Lord of earth and heaven !  
Praise to thee by both be given :  
Thee we greet most lowly now ;  
Hail thee babe of Bethlehem Thou ;



King of glory, soul of bliss,  
Everlasting life is this ;  
Thee to know, thy power to prove,  
Thus to sing, and thus to love !

Adam's likeness, Lord deface,  
Stamp thy image in its place ;  
Second Adam from above,  
Seal us with the Spirit's love.

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### GOOD FRIDAY.

**T**AKE a momentary view of Christ in the garden, and on the cross, hear him say, The cup which my Father hath given me, shall I not drink it. Not my will but thine be done. Look at him when betrayed by one disciple, denied by another, and abandoned by all. See him dragged before Caiaphas, and loaded with every insult at the tribunal of unrighteousness. When presented to Pilate, or when mocked and contumaciously treated by Herod, and his soldiers, he spake not a word. When scourged, when buffeted, when crowned with thorns, when arrayed in a ludicrous robe, when spat upon, when hood-winked, when addressed with the mock honours of *royalty*, or when struck by the very *servants*, with the palms of their hands ;



through the whole scene of horror we behold the Saviour resigned, patient, and benign.

History affords various examples of majesty and misery united ; very many have the instances been of grandeur and of virtue in distress. But all created splendor, and all human sufferings, vanish into nothing, when compared with the majesty of Jesus Christ, and with the sorrows he sustained. As in dignity of person, so in extremity of sufferings, he has, and can have no parallel among the sons of men. Read what suffering innocence underwent, ye gay ones of the earth, and learn to set light by all worldly glory. Meditate thereon, ye sons and daughters of affliction, and learn to bear with patience your small, your diminutive small portion of the cross, the whole weight of which was borne by our agonizing Lord. Ponder upon these things, ye that believe through grace, and see with grateful wonder at what vast expence of love and anguish, the friend of sinners redeemed you unto God. Reflect thereon; ye fearful and trembling seekers of his name ; and doubt the sounding of his bowels, and of his mercy toward you if you can. You of his people, who are afraid to die, behold the grave softened, and consecrated into a bed of safe and holy rest, to



all who expire rejoicing in the sacrifice of his death.

Such reflections as these, should engage not only the assent, but the thankful, the believing approbation of lost sinful man. Is not food welcome to the famishing lips? Does not the proclamation of gratuitous liberty fill the hearts of despairing captives with joy unknown before? Is not free and full pardon, matter of gladness and triumph to criminals under sentence of death, who wait with anxious dread the hour of execution. And yet how coolly, how negligently, do the generality of mankind view the redemption of immortal sinners, accomplished by the Son of God. Blessed thrice blessed, are they who believe the report, and to whom is revealed the arm of the Lord.

He was oppressed of men, and was afflicted of God, yet he opened not his mouth in the least complaint. He is brought as a lamb to the slaughter. He was content to be sacrificed as the true passover, or paschal Lamb, and as a sheep before her shearers is dumb, so he opened not his mouth. He submitted to be shorn of all his honors, of wealth, ease, reputation and life itself, displaying all the while silent meekness and forgiving love. When he was reviled, he reviled not again; and when he



suffered threatened not, but committed himself to him that judgeth righteously.

Ye heavens, rejoice in Jesus's grace ;  
Let earth make a noise, and echo his praise ;  
The great congregation, below and above,  
Redeem'd by his passion, shall sing of his  
love.

Ye mountains and vales, in praises abound ;  
Ye hills, and ye dales, continue the sound :  
Break forth into singing, ye trees of the  
wood,  
For Jesus's bringing lost sinners to God.

Atonement he made, for each of his own ;  
Their debt he hath paid, their work he hath  
done ;  
With glad exultation, his triumph pro-  
claim,  
Ascribing salvation to God and the Lamb.

Redemption he wrought, and gained our  
release :  
Who take it unbought, He seals them for  
his ;  
Throughout the believer, His glory dis-  
plays,  
And perfects for ever, the vessels of grace.



## EASTER SUNDAY.

**W**E have now to consider our Lord, who was cut off from the land of the living, by the wickedness of men, yet God had a most important end, in decreeing to permit his crucifixion, seeing as it is declared. For the transgression of my people was he stricken, thus evincing that Christ did not die for them that finally perish. He is now taken from prison, that is the prison of the grave by his resurrection, and from judgment for ever exempt from standing at an human tribunal. He made his grave with the wicked, and with the rich in his death; that is he died with the wicked, even with two malefactors who were crucified at the same time; and had his grave with the rich, being interred in Joseph's of Arimathea's tomb, though he had done no wickedness, neither was any deceit in his mouth.

David, who flourished more than a thousand years before Christ, saw by faith, the Messiah's day afar off, and not only enjoyed an assurance of interest in the blessings of the Mediator's salvation, but was also one of the most eminent and most explicit *among that goodly society of prophets who predicted the incarnation, sufferings, death*



and resurrection of Christ and the glory that should follow. And though the sacred Penman has been dead almost three thousand years, yet are his Psalms immortal, and by them he continues to sing, and will to the world's end, in strains inferior only to those which his glorified soul is now singing before the throne above. The Psalmist introduces Christ as addressing God the Father, saying, Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption; he in a following psalm, namely the twenty-fourth, from beginning to end, presents us with a compendious but sublime display of Immanuel's essential dignity of God, and of his mediatorial exaltation as man from the grave: in it the royal and sweet singer of Israel draws a picture of his heavenly Master's glory, with the faithful pencil of truth, dipped in the richest colours of elevated poetry. He treats of Christ as God and man, and ascending in his human nature after he had risen from the dead to the seat of glory, there to intercede for his people, till they all shall safely arrive at the hill of the Lord, in the complete glorification of his mystic body, for whose redemption he had died and rose again.

*The absolute union that subsists between*



Christ and his elect body, is such, that his death is deemed by divine justice, a full compensation for all their sins, because he died in their stead, as their substitute and sacrifice. By his resurrection their pardon and justification are evidenced, proclaimed and ratified, and his ascension is the pledge, the prelude, and the security of their endless glorification. Thus the scriptures declare, that the whole of Christ's active and passive obedience, is transferred and imputed to all that trust in him; and they have, through grace alone, a right to, and an interest in the entire merit of his righteousness, suffering, death and resurrection. The people of God, thus bought with a price, endeavour to live to his glory, nor can it be otherwise; for as the law of God were within the heart of Christ, so it is in those of his seed.

As finite creatures we shall never be able to express or reckon up the mercies received from the Trinity in Unity, nor shall we be ever able to comprehend the length, the breadth, the depth, the height, nor the number and value of these acts of grace bestowed upon us.



In guilt's dark dungeon where we lay,  
Mercy cry'd "*spare;*" and Justice,  
"*slay :*"

But Jesus answer'd, "set them free ;  
And pardon *them*, and punish *me*."

Our Surety, now released by God,  
Pleads the rich ransom of his blood :  
No new demands, no bar, remains ;  
But Mercy, all triumphant reigns.

Believer, hail your rising Head,  
The first begotten from the dead :  
Your resurrection's sure, through his,  
To endless life and boundless bliss.

Salvation is of God alone ;  
Eternal life is in his Son :  
And He, who gave his Son to bleed,  
Will freely give us all we need.



### ASCENSION DAY.

WE have considered the birth, sufferings, death and resurrection of our Lord and Saviour, now let us contemplate his ascension ; let us consider the subject as recorded by David in the sixty-eighth



Psalm, who was favored with a view of our adorable Surety thus ascending, after having finished the work of redemption for his elect people, who as man and Mediator has a name given him above every name and all power committed to him both in heaven and in earth. Who prepares the abodes of glory for his people, and then prepares his people for them; for he has all the glory of being their ONLY righteousness, propitiation, and Saviour, and will have the glory of saving them finally and completely; for he is the Lord Jehovah, very and eternal God, strong to save, mighty to preserve, even the Lord, mighty in battle.

The inspired poet represents the angel in the above psalm, who were spectators of his sufferings, as attendants of his exaltation, and as adding to the splendor of his retinue, in escorting the ascending Saviour to the right hand of the Majesty on high. Hence he informs us, that the chariots of God are twenty thousand, even thousand of angels, a certain number for an uncertain. The apostle calls them an innumerable company of angels. David adds, And the Lord is among them in person, when he ascended from mount Olivet, as in the holy place of Sinai, as much among them there encircled with their adoring hosts.



as he was, when he gave the law to Israel, on the mount, many ages before his incarnation.

Let it be remembered that the angels are, like chariots of war, for the strength and protection of the Lord's people, and are for his honour and glory. They are the chariots of God in which, as it were, he rides about doing his will, and in which at the time of his crucifixion, he took up the bodies and souls of his saints, who were raised from their graves, when he himself arose; and by whose swiftness of ministration he likewise ascended up to heaven, and in which he will descend at the last day. When his people come to die, and their souls are on the point of launching into the world of spirits, a detachment of angels shall guard them safe to glory, and he will make use of them at the resurrection, to gather his saints to him, when their bodies shall be raised.

His agony in the garden was a warfare, a conflict with the wrath and justice of the Father. What were his sufferings on the cross, but a battle against the invisible enemies of the soul. 'Tis true he died in the warfare, bowed his head, and gave up the ghost: but this was the very circumstance that crowned him with victory and success.



He fell to conquer; and conquered when he fell.

His resurrection indeed declared him to be the Son of God with power; but it was his triumphant ascension which put his divinity and Messiasship beyond all doubt. Having finished the arduous work he had taken upon himself, he went up on high, he ascended to his throne, there as man to participate that glory, which as God he had with the Father, before the world was. Angels attended him from earth to heaven, when he went up from the mount of Olives, and seraphs sung as he ascended. Lift up your heads, O ye everlasting doors, and let the King of Glory in. To which others of the responsive choir replied, Who is the King of Glory? The answer given was, It is the Lord strong and mighty; even the Lord mighty in battle. He then led captivity captive, captivating those by his grace, who were before captives of sin and unbelief, and bruised the serpent's head, destroyed the works of the devil, and rendered all his power and craft abortive. He then received gifts for men, yea even for the rebellious, that the Lord God might dwell among them by his Spirit, influence, and grace; that they who have access to him *here below*, might reign for ever with *him above*.



Dearest Lord, from every creature,  
Praise shall to thy name be given;  
Worthy thou of more and greater,  
King of saints, and king of heaven;  
Kindling transports  
Swell our hearts and tune our tongues.

Him we praise for his ascension,  
Conqueror of sin and death;  
Gone up to prepare a mansion,  
For his ransom'd flock beneath;  
They shall quickly  
Reign with him in glory there.

We shall soon in bliss adore thee,  
Gain the realms of endless day;  
Soon be gathered home in glory;  
All our tears be wip'd away:  
There, for ever,  
Sing the Lamb's new song of love.



JESUS, with his own pow'ful blood,  
Went up above the skies;  
Now, in the presence of our God,  
Shews his own sacrifice.



Jesus, the King of glory, reigns  
On Sion's heavenly hill ;  
Looks like a Lamb that has been slain,  
And wears his priesthood still.

He ever lives to intercede  
Before his Father's face ;  
Give him, my soul, thy cause to plead,  
Nor doubt the Father's grace.

### WHITSUNDAY.

**I**T is an eternal and unalterable truth established by the voice and seal of God's truth, that as man did not create himself, no more can he regenerate or make himself a new creature, nor ever give a helping hand towards it, either in whole or in part, without being his own creator. For regeneration and sanctification, supposing there is any difference between them, together with the holy liberty produced by them, and glorification with which they are indissolubly connected, are every where in scripture ascribed solely to the free grace and insuperable influence of God. Hence the translation of the soul from its natural, into a gracious state, is styled a new *creation* ; a second birth, a resurrection. *Whence* it necessarily follows, unless the



Holy Spirit can be supposed to make use of metaphors and illustrations, not only foreign to the purpose, but actually and designedly calculated to mislead our judgment, and give us false ideas of the subject he treats of; then it of course follows, as nothing could create itself, as no infant could beget itself, and no dead person can raise himself, so without the special, supernatural, and invincible power and grace of the Holy Spirit, can restore himself to the divine likeness.

Let us then never forget, that it is to the Holy Spirit, to whom we are indebted for all our saving knowledge of Christ, and yet this divine agent is too often shut out from the views of believers themselves, who are too apt to lose sight of his person and his influences. For he it is who first leads the soul out of a state of nature into a state of grace, and he it is who conveys the soul he has renewed out of a corrupt body, out of time, out of the world into eternity, with the company of angels, and to the seat of Christ. The Psalmist knew what he said, when he prayed, Let thy loving Spirit lead me into the land of righteousness.

Here I cannot help remarking, amidst that beautiful variety of sacred experiences, which obtain among those who are savingly turned from darkness to light, there is yet




an universal resemblance sufficiently strong to prove, that notwithstanding the diversity of gifts and operations, it is the same Lord, the same Holy Spirit, who worketh all in all. Thence what was literally accomplished in the day of Pentecost, will go on to be mystically accomplished, as long as the sun and moon endure. Such is the eventual sameness of experimental, or heart religion, and so wonderfully does the work of grace in all true believers, however nominally distinguished, or widely dispersed, harmonize and tally; that they may in this respect repeat the question once asked by the admiring foreigners at Jerusalem: How hear we every man in our own tongue wherein we were born, Parthians, and Medes, and Elamites, and the dwellers of Mesopotamia, and in Judea and Cappadocia, in Pontus, and Asia; Phrygia and Pamphylia, in Egypt, and in the parts of Lydia, about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues, the wonderful works of God.

Granted is the Saviour's prayer,  
Sent the promised Comforter;  
Holy Ghost our hearts inspire,  
*Kindle there a holy fire.*



Brood thou o'er our nature's night,  
Darkness kindle into light ;  
Spread thy overshadowing wings,  
Order, from confusion springs.

Pain, and guilt, and sorrow cease ;  
Thee we feel, and all is peace ;  
Joy divine in thee we prove ;  
Light of truth, and fire of love,



### TRINITY SUNDAY.

**N**OTHING can be plainer from the word of God, then that there are Three Divine Persons, who bear record in heaven, the Father, the Son, and the Holy Spirit ; and that these three are one in nature, power and glory. And as the adorable Three are joint partakers of every attribute and perfection, so are they equally to be praised for the love which they bear to us sinners. God the Father so loved the world of his elect people, as to give his only begotten Son for their redemption. God the Son loved his church, and gave himself for it, and God the Spirit also loves those, whom the Father hath chosen, and God the Son died to save.

In the first creation all the Three Persons



of the Trinity were concerned. The Almighty power of God the Son, carried the Father's will into execution, by commanding the rough materials to exist of which all things were made. And the scripture celebrates the co-equal power of the Holy Spirit, displayed in separating those materials into their respective classes, and in diffusing regularity, usefulness, and beauty over the shapeless chaos. Thus at the beginning, did God, in all the persons, or all the persons in the Godhead, create the heavens and the earth.

Let it be remembered, that those who think to advance the honour of God the Father by derogating either from the glory of the Son, or the divine working of the Holy Spirit, hath not the Father. For we have only peace with God through our Lord Jesus Christ, and our regeneration by the Holy Spirit. The Father, Son and Spirit are joined together in the scriptures, in order to shew that none can be disparaged. Denying the plurality of persons in the Holy Trinity leaves no person at all. Objecting Christ's personality and that of the Holy Spirit, we reject God the Father, and imperceptibly becomes a deist.



Hail, holy, holy, holy Lord,  
Thrice blessed one, in three ;  
By all the heavenly hosts ador'd,  
Ere man began to be.

Worshipp'd by all thy saints below,  
The God of truth and grace ;  
Thro' faith, the great THREE ONE they  
know,  
And triumph in thy praise.

The upper and the lower choir  
Shall soon be join'd in one ;  
And both triumphantly conspire  
To worship round thy throne.

Angels and saints, when time shall end,  
Shall all thy love display ;  
And in thy glorious praises spend  
An everlasting day.



Eternal Father, we adore,  
And joyful own thy name :  
Thou wast, and art, and evermore  
Remainest God the same.



To thee, Redeemer, Lamb of God,  
 Our praise shall never cease :  
 Through thy most precious wounds and  
 blood  
 Flow all our happiness.

Hail promised Spirit, Holy Ghost,  
 Sent down for Israel's guide :  
 Thee will we bless, when time is lost,  
 And we are glorified.

### LIFE AND DEATH.

**F**EW OF DAYS AND FULL OF TROUBLE,  
 is a motto to human dignity. We see men  
 in the full alacrity of health and comeliness,  
 their nerves braced with vigour, reduced  
 by diseases, and finally cut down like flow-  
 ers rooted in a generous soil basking in the  
 sun, replete with elegance of form, beauty  
 of colour, fragrancy of scent, and liveli-  
 ness of verdure, now falling, dried up and  
 withered.

On what a precarious tenure do we hold all  
 sublunary things ; and how unsatisfactory is  
 each created comfort. Every sweet has its  
 temperature of bitter ; every rose has its  
 thorn. If riches increase, vanity increases  
 with them ; as also cares and solitudes,  
 and very often desires are multiplied,  
 which prevent the enjoyment expected. If



we look to the post of honour, the path-thereunto are rough and thorny, and when the station is arrived at, the eminence is slippery; envy and detraction will be sure to fix on that station. Royalty, pomp, rank, power, and ambition, often surround those who are strangers to happiness. Satisfaction is often looked for in a lovely numerous offspring, but alas! if one child is carried off by death, what does the mourning parent feel? perhaps none can tell: the rest that survive, can hardly afford comfort, till time has mollified the wounded heart. Even the vicious courses of one prodigal shall give more anguish, than the rest can repay. Shall a fascinating form be set up as an idol, in order to bestow felicity? An unregenerate beauty, when she surveys herself in the reflecting mirror, builds no small portion of projected happiness on the elegance of her features, her complexion, and her person. Her toilette is an altar at which she pays her sincerest devotions; herself is the goddess to whom she bows; but does beauty lay a real foundation for happiness and self-complacency? By no means. A fit of sickness, a paralytic stroke, and a thousand other unexpected incidents, nay, sudden death, may quickly wither the fairest face, and mar the love-



liest form. At best beauty is but skin deep : in proof of which, only suppose the most transcendent countenance in the world to be stripped of its skin, and what a spectacle of horror would it exhibit.

If any thing can tend to throw the world into shades, and wither the pride of sublunary good, it must be the reflection of our state here below, the precariousness of our tenure, and the shortness of our continuance. Life is an avenue to death ; death dismisses us to the bar of God, and God's tribunal transmits us to heaven or hell. The world is a perishing world, whose fashion passes away almost as fast as we are passing away from it. For all must die and revolutions similar to death, obtain through the whole course of material nature. Figuratively speaking, night dies when day takes place, and day dies as night comes on. The seasons die in their turn ; there is also political death, domestic death, and many other, besides personal death.

If we, and all around us, are such flux beings ; if one generation passes and another cometh ; if every beating pulse we tell leave but the number less, surely true wisdom must bid us aim at that, which knows none of these changes and alterations, and to learn that nothing but the favor of God in Christ can heighten every joy,



brighten every sorrow, and sweeten every pain. Only the heartfelt possession of God can make an immortal being happy. Thanks be to him there is such a blessing to look for, as his mercy, is from everlasting to everlasting. Let this be our grand reflection, that every moment we breathe, calls for a song of praise from the redeemed, and as time rolls on, it brings with it an aggregate of collected mercies.

Time, whose invisible and silent arm undermines the loftiest towers will soon reduce us to dust and ashes. If we are believers in Christ while our bodies are mouldering in the grave, our spirits shall be before the throne, beholding for ever the splendor of that eternal Sun, that will continue to beam everlastingly upon the world of redeemed sinners. In us shall be completed that promise, Thy sun shall no more go down, neither shall thy moon withdraw its light, and the days of thy mourning shall be ended. Let my soul, said Averroes, the dying heathen, live among the philosophers : but a dying, yea a living Christian, cannot breathe a better wish than, Let my soul ascend to that place, where God manifests his glory, where Christ reigns in person, and where the Divine Spirit sheds his enlivening beams over those whom he quickened that were



dead in trespasses and sins. Let us look by faith within the veil where the goodly fellowship of the patriarchs and prophets, the glorious company of the apostles, and the noble army of martyrs dwell: where angels reside, and the spirits of just men made perfect, and where all the elect now living, and yet unborn, shall live for ever with the Lord.

Now as all earthly good, which is merely such subsides at death, what the world calls honour, wealth, and pleasure, all leave us when we come to die, just like the cloathes which we leave behind us, never to put them on again, yet the believer carries with him several things, which will not only bear him company from earth to heaven, but will likewise stay with him for ever there. His part in the book of life; his interest in the covenant of grace; his title to a share in what Christ has done, and suffered for sinners: the sanctifying influence of the Holy Spirit, all the graces and all the comforts of that blessed person are inseperable from a child of God. Go where he will, these go with him, and shall for ever continue with him.

When he is about to finish his course, and to quit his tenement of clay; when *death* comes with a writ of ejectment, he *then* turns his back on the world—joy and



peace reign within, in proportion to his measure of hope and joy in God the Father as his friend, and peace in consequence of interest in that peace, which Christ made by the blood of his cross. The presence of God in his soul will make him in the view of death, say with the apostle Paul, I have a desire to depart, and to be with Christ, which is far better : or like a good man who died some years past, with those words in his mouth, "Now angels do your office!"

A dying Christian reposing on Christ, the Rock of Ages, represents a stately ship lying at anchor by moonlight, in the mouth of the harbour, in a smooth sea, and under a serene sky, waiting for high water to carry it into the haven, and when the appointed moment arrives, he shall have an abundant if he has not a triumphant entrance. He shall then enjoy his Heavenly Father's countenance in a state of the highest security, happiness, and undiminished brightness. He shall see the glory of the Lord, and the excellency of his power, grace, righteousness, and salvation for ever.

Fear not thou child of God to go down the valley of the shadow of death, the Lord will then be your sun and shield, and as he



has given you his grace, he will lead and protect you safe to glory. Having your eye entirely fixed on the Captain of your Salvation, he will set you at liberty from the fear of death. With a clear discernment of the finished redemption of Christ, you will not tremble or shrink back from dying. What was it that made the primitive Christians number death among the choicest of their treasures, and to consider it with the same complacency of idea, as if they were only going on a journey of pleasure, or removing out of a cottage into a palace? It was a believing sight of Christ crucified—it was a reliance on him as the Lamb of God who bore away their sins—that opened a vista of joy and cheerfulness through the shades of dissolution. It not only gilds and softens, but reverses the horrors of the tomb, and puts a new song into the believer's mouth, even thanksgiving unto God, and make him sing, O death where is thy sting. If Pope reckoned it among the felicities of his life that he had once seen Dryden; if the sight of one eminent person could give such satisfaction to another, how transcending must the blessedness be of seeing him, whom to see is life eternal.

*The scriptures give us an account how*



the sting of death is taken away. David could console himself at that momentous crisis, that there was an everlasting covenant ordered in all things and sure. The apostle Paul longed to depart, and to be with Christ, knowing in whom he had believed. He uttered an enigma, which none of the philosophers that ever breathed could answer, namely, Death is gain. How different does the believer in Christ view death, to the person who goeth about to establish his own righteousness, and has not submitted to the righteousness of God. I know, says he, that the stream is narrow that flows between grace and glory. The temple of my body will soon be taken down; it will be dissolved, loosened, and resolved into its first principles, in order to be rebuilt; therefore let sickness, pain, and death destroy this body, at the appointed time, God, to whom it belongs, will raise it up. How similar are the faith and views of God's enlightened people in all generations.

When Mr. Edward Deering, a Kentish clergymen of distinguished piety and usefulness, who flourished in the reign of Elizabeth, and died in 1576, was raised up in his bed a little before he expired, took occasion from the sun shining full in his face at the time, to express himself as fol-



lows : "There is but one sun in the world, and but one righteousness, and one communion of saints. If I were the most excellent of all creatures, and were equal in righteousness to Abraham, Isaac, and Jacob, yet should I have reason to confess myself a sinner, and could expect no salvation but in the righteousness of Jesus Christ."

The contemplation of death to the people of God is sweet ; for when they come to die, and it really does not deserve the name of dying, for it is only as it were going out to see a friend—a quitting our own house for a better, and for better company. We are not afraid to go and meet a friend on an invitation, whom we love, and whom we know loves us ; we are not afraid to go and see him, and was it not for the corruption that is within us, a child of God would receive the intimation of death as such an invitation. I have generally observed that the fear of death to the people of God, is abundantly greater before they come to die, than when they stand upon the verge of death itself. For a mist at a distance, seems impenetrable, and to involve every thing in the thickest gloom ; but as you advance, the light is clearer, and you find *the cloud not quite so thick as it appeared at a distance*. When men retire from the



world by death, it is like the sea at low water, which recedes from the shores it used to cover. Man rising again, resembles the sea returning with a full tide and retrieving the dishonour of its ebb, by the majestic redundancy of its flow.

Happy hour that shall divest us of all imperfection at a stroke, and at a stroke conform us, both in holiness, happiness, and glory to him who is the head of all principality and power. An expectation so divine, may well reconcile the believer to the afflictions of this life, and to the shortness of his continuance below.

Oh! thou that hear'st the prayer of faith,  
Wilt thou not save a soul from death,

That casts itself on thee?

I have no refuge of my own,  
But fly to what my Lord has done,  
And suffer'd once for me.

Deliver'd in the sinner's stead,  
Thy spotless righteousness I plead,  
And thine availing blood:  
Thy righteousness my robe shall be,  
Thy merit shall atone for me,  
And bring me near to God.

Then snatch me from eternal death,  
The Spirit of adoption breathe,



His consolations send :  
By Him some word of life impart,  
And softly whisper to my heart,  
Thy Maker is thy friend.

The king of terrors then would be  
A welcome messenger to me  
To call my soul away :  
I'd leave this world, and all its charms,  
To sleep, O Saviour, in thine arms,  
And wake to endless day.

---

Prepare me, O my God !  
To stand before thy face :  
Thy Spirit must the work perform,  
For it is all of grace.

My soul for refuge flies  
To him that died for men ;  
Who gave himself a sacrifice,  
To take away my sin.

In Christ's obedience cloath,  
And wash me in his blood :  
So shall I lift my head with joy,  
Among the sons of God.

---

Rejoice in glorious hope,  
Of that great day unknown,  
When we shall be caught up,  
To stand before his throne :  
*Call'd to partake the marriage feast,  
And lean on our Immanuel's breast.*



## POETICAL PIECES.

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*The Heavens declare the Glory of God.*

**T**HE sky's a veil, the outward scene  
Proclaims the Majesty within,  
Which boundless Light, tho' hid behind,  
Breaks out too great to be confin'd.  
The heav'n thy glorious impress wears,  
Thy image glitters in the stars :  
The firmament, thine high abode  
Seems too the spangl'd robe of God.  
Whene'er its beauty I admire,  
Its radiant globes direct me higher :  
In silent praise they point to thee,  
All light, all eye, all majesty !—  
Yes, Lord, each shining orb declares  
Thy name in dazzling characters ;  
As precious gems they dart their rays,  
And seem to form a crown of praise.

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*A Morning Hymn.*

**C**HRIST, whose glory fills the skies,  
Christ the true the only light,  
Sun of righteousness arise,  
Triumph o'er the shades of night ;  
Day-spring from on high be near,  
Day-star in my heart appear.



Dark and cheerless is the morn,  
Unaccompanied by thee ;  
Joyless is the day's return,  
Till thy mercy's beams I see ;  
Till thy inward light impart,  
Glad my eyes and warm my heart.

Visit then this soul of mine,  
Pierce the gloom of sin and grief ;  
Fill me, Radiancy Divine ;  
Scatter all my unbelief :  
More and more thyself display,  
Shining to the perfect day.



*A Chamber Hymn.*

WHAT tho' my frail eye-lids refuse,  
Continuing watching to keep,  
And punctual as midnight renews ;  
Demand the refreshment of sleep ;  
A sov'reign Protector I have,  
Unseen, yet for ever at hand,  
Unchangeably faithful to save :  
Almighty to rule and command.

From evil secure and its dread,  
I rest, if my Saviour is nigh,  
And songs his kind presence indeed  
Shall in the night season supply ;



He smiles and my comforts abound,  
His grace as the dew shall descend,  
And walls of salvation surround  
The soul he delights to defend.


Kind author and ground of my hope,  
Thee, thee, for my God I avow,  
My glad Ebenezer set up,  
And own thou hast help'd me till now ;  
I muse on the years that are past,  
Wherein my defence thou hast prov'd,  
Nor wilt thou relinquish at last  
A sinner so signally lov'd.

Inspirer and hearer of prayer,  
Thou feeder and guardian of thine,  
My all to thy covenant care,  
I sleeping and waking resign :  
If thou art my shield and my sun,  
The night is no darkness to me,  
And fast as the moments roll on,  
They bring me but nearer to thee.

Thy minist'ring spirits descend,  
To watch while thy saints are asleep,  
By day and by night they attend,  
The heirs of salvation to keep ;  
Bright seraphs dispatch from the throne,  
Repair to the stations assign'd,  
And angels elect are sent down,  
To guard the elect of mankind.



Thy worship no interval knows,  
Their fervour is still on the wing;  
And while they protect my repose,  
They chaunt to the praise of my King.  
I too, at the season ordain'd,  
Their chorus for ever shall join;  
And love and adore without end,  
Their faithful Creator, and mine.



*A Contemplation suggested by Rev. vii. 9—17.*

II SAW, and lo! a countless throng,  
Th' elect of ev'ry nation, name and tongue,  
Assembled round the everlasting throne;  
With robes of white endu'd  
(The righteousness of God).  
And each a palm sustain'd  
In his victorious hand; [gun:  
When thus the bright melodious choir be-  
" Salvation to thy name,  
" Eternal God, and co-eternal Lamb,  
" In power, in glory, and in essence, one!"

So sung the saints, th' angelic train,  
Second the anthem with a loud Amen.  
These in the outer circle stood,  
(The saints were nearest God):  
And prostrate fall, with glory overpow'r'd,  
And hide their faces with their wings,  
And thus address the King of kings:  
" All hail, by thy triumphant church ador'd"



“ Blessing and thanks, and honour too  
“ Are thy supreme, thy everlasting due,  
“ Our triune sov’ reign, our propitious  
Lord !”

While I beheld the amazing sight,  
A seraph pointed to the saints in white,  
And told me who they were, and whence  
they came :

“ These are they, whose lot below  
Was persecution, pain, and woe :  
These are the chosen, purchas’d flock,  
Who ne’er their Lord forsook ;  
Through his imputed merit free from  
blame ;  
Redeem’d from every sin :  
And, as thou seest, whose garments were  
made clean,  
Wash’d in the blood of yon exalted Lamb :  
Sav’d by his righteousness alone,  
Spotless they stand before the throne,  
And in the ethereal temple chaunt his  
praise ;

Himself among them deigns to dwell,  
And face to face his light reveal :  
Hunger and thirst, as heretofore,  
And pain and heat they know no more ;  
Nor need, as once, the sun’s prolific rays ;  
Immanuel, here, his people feeds,  
To streams of joy perennial leads,  
And wipes, for ever wipes, the tears from  
ev’ry face.”



Happy the souls releas'd from fear,  
And safely landed there!  
Some of the shining number, once I  
knew,  
And travell'd with them here :  
Nay, some (my elder brethren now)  
Sat later out for heav'n ; my junior saints  
below ;  
Long after me they heard the call of grace,  
Which wak'd them unto righteousness.  
How have they got beyond !  
Converted last, yet first with glory crown'd !  
Little once I thought that these  
Would first the summit gain,  
And leave me far behind, slow journeying  
thro' the plain !  
Lov'd while on earth ; nor less belov'd,  
tho' gone :  
Think not I envy you your crown ;  
No, if I could, I would not call you down,  
Tho' slower is my pace,  
To you I'll follow on,  
Leaning on Jesus all the way ;  
Who now and then lets fall a ray  
Of comfort from his throne,  
The shinings of his grace.  
Soften my passage thro' the wilderness,  
And vines nectareous spring, where briers  
grew :  
The sweet unveilings of his face,  
*Make me at times, near half as blest as you.*



O might his beauty feast my ravish'd eyes,  
His gladd'ning presence ever stay,  
And cheer me all my journey thro' !  
But soon the clouds return ; my triumph  
dies ;

Damp vapours from the valley rise,  
And hide the hill of Sion from my view.  
Spirit of light, thrice holy dove,  
Brighten my sense of int'rest in that love  
Which knew no birth, and never shall  
expire !

Electing goodness, firm and free,  
My whole salvation hangs on thee,  
Eldest and fairest daughter of eternity  
Redemption, grace, and glory too, }  
Our bliss above, and hopes below, }  
From her their parent fountain flow ;  
Ah tell me, Lord, that thou hast chosen me !  
Thou, who hast kindled an intense desire,  
Fulfil the wish thy influence did inspire,  
And let me my election know !  
Then, when thy summons bids me come  
up higher,  
Well pleas'd I shall from life retire,  
And join the burning hosts, beheld at  
distance now.



*Weak Believers encouraged.*

**Y**OUR harps, ye trembling saints,  
Down from the willows take :  
Loud, to the praise of love divine,  
Bid every string awake.

Tho' in a foreign land,  
We are not far from home,  
And nearer to our house above,  
We ev'ry moment come.

His grace will to the end  
Stronger and brighter shine ;  
Nor present things, nor things to come,  
Shall quench the spark divine.

Fasten'd within the veil,  
Hope be your anchor strong ;  
His loving Spirit the sweet gale,  
That wafts you smooth along.

Or, should the surges rise,  
And peace delay to come ;  
Blest is the sorrow, kind the storm,  
That drives us nearer home.

The people of his choice,  
He will not cast away ;  
Yet do not always here expect,  
On Tabor's mount to stay.



When we in darkness walk,  
     Nor feel the heavenly flame ;  
 Then is the time to trust our God,  
     And rest upon his name.

Soon shall our doubts and fears,  
     Subside at his controul,  
 His loving kindness shall break through  
     The midnight of the soul.

No wonder when God's love  
     Pervades your kindling breast,  
 You wish for ever to retain  
     The heart transporting guest.

Yet learn in ev'ry state,  
     To make his will your own ;  
 And when the joys of sense depart,  
     To walk by faith alone.

By anxious fear depress'd,  
     When from the deep ye mourn,  
 " Lord, why so hasty to depart,  
     So tedious in return !"

Still on his plighted love,  
     At all events rely ;  
 The very hidings of his face  
     Shall train thee up to joy.



Wait till the shadows flee ;  
Wait thy appointed hour :  
Wait, till the bridegroom of thy soul  
Reveals his love with pow'r.

The time of love will come,  
When thou shalt clearly see,  
Not only that he shed his blood,  
But that it flow'd for thee.

Tarry his leisure then,  
Altho' he seem to stay:  
A moment's intercourse with him  
Thy grief will over pay.

Blest is the man, O God,  
That stays himself on thee !  
Who wait for thy salvation, Lord,  
Shall thy salvation see.

---

*A propitious Gale longed for.*

**A**T anchor laid, remote from home,  
Toiling I cry, sweet Spirit come ;  
Celestial breeze, no longer stay,  
But swell my sails and speed away.

Fain would I mount, fain would I glow,  
And loose my cable from below !  
But I can only spread my sail,  
*Thou, thou must breathe th' auspicious  
gale.*



*A Prayer, living and dying.*

**ROCK** of ages, cleft for me,  
Let me hide myself in thee ;  
Let the water and the blood,  
From thy riven side which flow'd,  
Be of sin the double cure,  
Cleanse me from its guilt and pow'r.

Not the labours of my hands  
Can fulfil thy laws demands :  
Could my zeal no respite know,  
Could my tears for ever flow,  
All for sin could not atone,  
Thou must save, and thou alone.

Nothing in my hand I bring,  
Simply to thy cross I cling ;  
Naked come to thee for dress,  
Helpless look to thee for grace :  
Foul I to the fountain fly ;  
Wash me, Saviour, or I die.

While I draw this fleeting breath,  
When my eye-strings break in death :  
When I soar to worlds unknown,  
See Thee on thy judgment throne ;  
Rock of ages cleft for me,  
Let me hide myself in Thee.



*Spiritual Voyage.*

**JESUS**, at thy command  
I launch into the deep,  
And leave my native land,  
Where sin lulls all asleep :  
For Thee I would the world resign,  
And sail to heaven with Thee and thine.

Thou art my pilot wise ;  
My compass is thy word :  
My soul each storm defies,  
While I have such a Lord !  
I trust thy faithfulness and pow'r  
To save me in the trying hour

Tho' rocks and quicksands deep,  
Through all my passage lie :  
Yet Christ shall safely keep  
And guide me with his eye.  
My anchor, Hope, shall firm abide,  
And I each boist'rous storm outride.

By faith I see the land—  
The port of endless rest :  
My soul, thy sails expand,  
And fly to Jesus' breast !  
O may I reach the heav'nly shore,  
Where winds and waves distress no more !




Whene'er becalm'd I lie,  
And storms forbear to toss ;  
Be thou, dear Lord, still nigh,  
Lest I should suffer loss :  
For more the treach'rous calm I dread,  
Than tempests bursting o'er my head.  
Come, Holy Ghost, and blow  
A prosp'rous gale of grace,  
Waft me from all below,  
To heav'n my destin'd place !  
Then in full sail, my port I'll find,  
And leave the world and sin behind.

—◆—  
*Assurance of Faith.*

**A** DEBTOR to mercy alone,  
Of cov'nant mercy I sing ;  
Nor fear with thy righteousness on,  
My person and offerings to bring :  
The terrors of law, and of God,  
With me can have nothing to do ;  
My Saviour's obedience and blood,  
Hide all my transgressions from view.  
The work which his goodness began,  
The arm of his strength will complete :  
His promise is Yea and Amen,  
And never was forfeited yet :  
Things future, nor things that are now,  
Not all things below or above  
Can make him his purpose forego,  
Or sever my soul from his love.



My name from the palm of his hands,  
Eternity will not erase :  
Imprest on his heart it remains,  
In marks of indelible grace :  
Yes, I to the end shall endure,  
As sure as the earnest is given ;  
More happy, but not more secure,  
The glorified spirits in heav'n.



*The Dying Believer to his Soul.*

DEATHLESS principle, arise ;  
Soar, thou native of the skies,  
Pearl of price, by Jesus bought,  
To his glorious likeness wrought,  
Go to shine before his throne,  
Deck his mediatorial crown :  
Go, his triumphs to adorn,  
Made for God, to God return.  
Lo, he beckons from on high !  
Fearless to his presence fly :  
Thine the merit of his blood ;  
Thine the righteousness of God.  
Angels joyful to attend,  
Hov'ring round thy pillow bend :  
Wait to catch the signal giv'n,  
And escort thee quick to heav'n.  
Is thy earthly house distress ?  
Willing to retain her guest ?



It is not thou, but she must die ;  
Fly, celestial tenant, fly,  
Burst thy shackles, drop thy clay ;  
Sweetly breathe thyself away :  
Singing to thy crown remove ;  
Swift of wing, and fir'd with love.  
Shudder not to pass the stream ;  
Venture all thy care on him ;  
Him, whose dying love and pow'r  
Still'd its tossing, hush'd its roar.  
Safe is the expanded wave,  
Gentle as a summer's eve,  
Not one object of his care  
Ever suffer'd shipwreck there.  
See the haven full in view !  
Love divine shall bear thee through,  
Trust to that propitious gale :  
Weigh thy anchor, spread thy sail.  
Saints in glory perfect made,  
Wait thy passage through the shade ;  
Ardent for thy coming o'er,  
See, they throng the blissful shore,  
Mount, their transports to improve ;  
Join the longing choir above ;  
Swiftly to their wish be giv'n ;  
Kindle higher joy in heav'n.

Such the prospects that arise  
To the dying Christian's eyes !  
Such the glorious vista Faith,  
Opens thro' the shades of death !



*Written in Illness.—Psal. civ. ver. 34.*

“MY MEDITATION OF HIM SHALL BE SWEET.”

**W**HEN languor and disease invade  
This trembling house of clay,  
’Tis sweet to look beyond our cage,  
And long to fly away.

Sweet to look inward, and attend  
The whispers of his love ;  
Sweet to look upward to the place  
Where Jesus pleads above.

Sweet to look back and see my name  
In life’s fair book set down ;  
Sweet to look forward, and behold  
Eternal joys my own.

Sweet to reflect how grace divine  
My sins on Jesus laid ;  
Sweet to remember that his blood  
My debt of sufferings paid.

Sweet on his righteousness to stand,  
Which saves from second death ;  
Sweet to experience, day by day,  
His Spirit’s quick’ning breath.

Sweet on his faithfulness to rest,  
Whose love can never end ;  
Sweet on his covenant of grace,  
For all things to depend.



Sweet in the confidence of faith,  
To trust his firm decrees ;  
Sweet to lie passive in his hand,  
And know no will but his.

Sweet to rejoice in lively hope,  
That when my change shall come,  
Angels will hover round my bed,  
And waft my spirit home.

There shall my dis-imprison'd soul  
View Jesus and adore ;  
Be with his likeness satisfy'd,  
And grieve and sin no more.

Shall see him wear that very flesh  
On which my guilt was lain ;  
His love intense, his merit fresh,  
As tho' but newly slain.

Soon to my slumbering dust shall hear  
The trumpet's quick'ning sound ;  
And by my Saviour's power rebuilt,  
At his right hand be found.

These eyes shall see him in that day,  
The God that dy'd for me ;  
And all my rising bones shall say,  
Lord, who is like to thee ?



If such the views which grace unfolds,  
Weak as it is below,  
What raptures must the Church above  
In Jesu's presence know !

If such the sweetness of the stream,  
What must the fountain be,  
Where saints and angels draw their bliss,  
Immediately from thee ?

Oh, may the unction of these truths  
For ever with me stay ;  
'Till from her sinful cage dismiss'd,  
My spirit flies away.



## *MEDITATIONS, &c.*

TO unconverted persons a great part of the Bible resembles a letter written in cypher; the blessed Spirit's office is to act as God's decypherer, by letting his people into the secret of celestial experience, as the key and clue to those secret mysteries of grace, which were before, as a garden shut up, or as a fountain sealed, or as a book written in an unknown character.

Our Lord has vouchsafed to make the scriptures the source from whence he drew, and the test to which he referred, every article of faith which he proposeth to mankind. In perfect conformity with that unerring standard, he asserted and taught that grand fundamental axiom of all true religion, the unity of the Godhead: we find him quoting and setting his seal to those words of Moses, "Hear, O Israel, the Lord our God is one Lord." And again, "Thou shalt worship the Lord thy God, and him only shalt thou serve," Though Christ was careful to maintain, inviolable, the unity of the divine essence, he was no less careful to assert a plurality of persons in that essence; as to himself, in particular, he expressly averred, "All



things that the Father hath are mine \* :” the same moral attributes ; the same natural perfections ; the same infinity of existence, glory, and power. He associates himself with the Father, as Governor of all things in a way of providence : “ My Father worketh hitherto, and I work †.” Immediately after relating which words, the Evangelist adds, Therefore the Jews, in whose hearing this declaration was made, sought the more to kill him, because he had said that God was his father ; making himself equal with God. Consequently, either Christ, considered in his superior character, must be, truly and properly, a person in the divine nature ; or we must file an accusation against him, as guilty of the blackest impiety in claiming an equality with the Most High. We must either blasphemously degrade the Saviour of men infinitely below the level, even of that proud and presumptuous cardinal, who was deservedly impeached for putting himself into co-partnership with his earthly sovereign, by writing in his public letters, “ The king and I ;”—we must either do this, or acknowledge the Messiah to be, what most certainly he is, in concert with the Father and the sacred *Spirit*, God over all, blessed for ever.

\* John xvi. 15.

† John v. 17.



When the Jews said to him, "For a good work we stone thee not, but for blasphemy, and because thou, being a man, makest thyself God"\* , would he not have corrected them in a point of such unspeakable moment, if they had really mistaken his meaning? Would he not, like Paul and Barnabas at Lystra, have disavowed, with horror and indignation, all pretensions to divinity, if he had not, in deed and in truth, been divine? Would he, like impious Herod, have acquiesced in the supposed arrogation of Deity, if he had not been God and man in one person? But so far was he from telling his accusers that they misapprehended his doctrine, and that he laid no sort of claim to the honours of the Godhead; he, on the contrary, confirmed the inference they had drawn, by appealing to the miracles he performed: "Though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him." Would he have left a positive injunction, that all men should honour the Son, even as they honour the Father†, if the Son was not equally divine? How would it sound, if a lawgiver was to enact "That all men should honour the angel Gabriel with the same honour which they

\* John x. 33.

† John v. 23.




render to God?" We should tremble with horror; we should be overwhelmed with consternation, at the prodigiousness of such impiety. And why? Because the honour due to God is peculiar to God; and cannot, without sacrilege, be transferred to any inferior being. I conclude therefore, that seeing the Redeemer of sinners lays claim to divine honours, he is and must be a divine person. If not, the consequences would be dreadful indeed. From the Arian and Socinian hypothesis, that he is, at most, but the first and highest of created beings, it would follow (I speak it with horror, but follow it inevitably would), that the Jews did right in branding him for a blasphemer, and in persecuting him as an impostor. There is no possible medium. Either he was and is what he professed to be, "equal with the Father, as touching his Godhead;" or, he must be deservedly ranked with the most impious and execrable of all human characters. If Christ were not very and eternal God, Christianity would be the most refined system of idolatry, and consequently, the most exquisitely dangerous religion under heaven.

Nothing short of Trinity in unity could *justify* the commission which our blessed Lord gave to his apostles and their suc-



cessors, to baptize in the name, or into the knowledge and worship of the Father, and of the Son, and of the Holy Ghost\*. If the Son of God were not God the Son, if the Spirit of God were not God the Spirit, the administration of baptism in their name would be an act of the highest profaneness and idolatry. The doctrine, therefore, of a Trinity of persons in the unity of one divine nature, is a doctrine of express revelation: a doctrine of the utmost consequence; and which lies at the very root and foundation of the Christian system.

Give up this, and you give up all. The whole of Christianity is but an empty name without it.



THE Sacred Oracles acquaint us, that the first man was created spiritually and morally upright; nay, that he was made after the image of God; and was in some respects, and with due allowance for the necessary imperfection inseparable from a creature, the living transcript of him that formed him.

This phrase, the image of God, is to be understood chiefly in a spiritual, and entirely in a figurative sense. It does not refer to the beauty, and to the erect

\* Matthew xxviii. 19.



stature of the body, but to the holy and sublime qualification of the soul. The grand outlines therefore, of that divine resemblance, in which Adam was constructed, were holiness, knowledge, dominion, happiness and immortality.

But man, being thus made in honour, abode not as he was made, for reasons best known to that unerring Providence which ordains and directs every event; it was the divine pleasure to permit an apostate spirit, whose creation and fall were prior to the formation of man, to present the poisonous cup of temptation, whereof our first parents tasted, and in tasting, fell.

From hence proceeds that universal depravation of the human species. For as soon as we are born we go astray: nay, I will venture on scripture authority, to carry the point higher still. All mankind are guilty and depraved before they are born; "Behold I was shapen in wickedness, and in sin did my mother conceive me\*." A thunder-bolt to human pride, and a dagger in the very heart of natural excellence. Thus speaks the Bible, and thus experience speaks.

The heart of man, says God, by the prophet, is deceitful above all things, and *desperately* wicked: who can know it. In *me*, said the apostle, that is, in my flesh,

\* Psalm li




abstracted from supernatural grace, dwelleth no good thing: and, says a greater than both, "From within, out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, all these evil things come from within, and defile the man"\* . Is it possible, that any, who calls himself a Christian, can after considering the above declaration of Christ, dare to compare the human mind to a sheet of white paper? or, to a pliant ozier, which you may bend, with ease, this way or that? Or, to a balance in equilibrium, which you may incline to either side, according as you throw more or less weight into the scale! Or, to a wax tablet, in which you may stamp what impressions you please. Alas, the impression is already made, the thoughts and purposes of man's heart, previous to regeneration are, spiritually considered, only evil, and that continually†. When converting grace lays hold of us, there is not only a heart of flesh to be given, but an heart of stone to be taken away‡ God must only not write his own law on the minds of his people, but must obliterate the law of sin and

\* Mark vii. † Gen. vi. 5. ‡ Ezek. xxxvi. 26.



death, which has a prior footing in every man that naturally is engendered of the offspring of Adam. To a restoration into that dignity from which you have fallen, let this then be your prayer: "Try me, O God, and search the ground of my heart, prove me and examine my thoughts. Look well if there be any wickedness in me, any root of bitterness yet undiscovered; and lead me in the way everlasting. Shew me the true state of my soul, bring me out from every false refuge, strip off every deceitful covering, every covering that is not of thy Spirit. Forbid, that the anchor of my hope should be cast, or the house of my dependence built, on any but Christ, the rock of ages; forbid that I should rest short of that repentance which is thy gift, and is connected with life eternal; and forbid, O forbid, that I should sit down without aspiring to that conformity unto thee in righteousness and true holiness; abstracted from which, repentance is false, and faith is dead."



*Qest.* What is the moral law of God!

*Answ.* The transcript of his own most holy nature, and the standard of human purity and obedience.



*Quest.* Will this law make any allowance for human infirmity, or admit any abatement of the perfect conformity which it demands?

*Ans.* It makes no allowance for the former, nor will it dispense with a single grain of the latter.

*Quest.* How does that appear?

*Ans.* It appears from the undeniable current of scripture; where the language of the law is, "Be ye perfect, as your Father in heaven is perfect"\*. "Cursed is every one who continueth not in all things that are written in the book of the law, to do them"†. The indispensable requisition is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself‡". Hence, in the eye of the law, and the estimation of the lawgiver, the risings of wrath are tantamount to murder, the calling any man a fool, exposes us to the penalty of hell fire; and impure thoughts bring us under the condemnation of actual adultery§.

*Quest.* What is the grand inference from these alarming premises?

\* Matthew v. 48

† Gal. iii. 10.

‡ Luke x. 27.

§ Matthew v. 22, 23.



*Ans.* That inference, which the apostle terms an evident one, and evident it is, viz. that no man is justified by the law in the sight of God\*. For a single breach of the law renders us guilty of the whole †. And one idle word lays us open to the vengeance of God, according to the tenor of the covenant of works ‡.

*Quest.* Is there a single minute, from the first of our existence to the very article of death, wherein we come up to the whole of that inward and outward holiness which God's all perfect law requires.

*Ans.* Most certainly not.

*Quest.* When shall we be able to pay off this immense debt?

*Ans.* Never. Eternity itself, so far from clearing us of the dreadful arrear, would only add to the score, by plunging us deeper and deeper, even to infinity. Hence the damned will never be able to satisfy the justice of the almighty creditor.

*Quest.* Will not divine goodness compound for the debt, by accepting less than we owe?

*Ans.* Impossible. Justice, holiness, and truth will and must have their own, even to the very uttermost farthing. God himself, with profoundest veneration be it

\* Gal. iii. 2. † James ii. 10. ‡ Matt. xii. 36.



spoken, must renounce himself, before he can forego his essential attributes, and repeal his inviolable law, of offering violence to those, and by making void the claims and the threatenings of this.

*Quest.* Who then can do us any good in this respect?

*Answ.* Not all the angels in heaven, nor all the men that ever did, or ever shall exist. Others cannot help us, nor can we help our own selves.

*Quest.* If so, are we not lost without remedy, and without end?

*Answ.* In ourselves we are. But (sing O heavens!) God's own arm brought salvation.

*Quest.* How so? What is there where-with to counterbalance such an exceeding and astonishing weight of guilt!

*Answ.* "Christ hath redeemed us from the curse of the law; being made a curse for us." Gal. iii. 13. This, this, will not only counterbalance, but infinitely overbalance all the sins of the whole believing world.

*Quest.* If the personal short comings and misdoings of each sinner in particular, amount to so vast a multitude, who can calculate the extent of the whole national debt, the entire aggregated sum, which (abstracted from her union with



Christ) lies on the church at large, that elect nation, whom he has redeemed from among men?

*Ans.* The arithmetic of angels would be unable to ascertain the full amount.

O thou covenanting, thou incarnate, thou obeying, thou bleeding, thou dying, thou risen, thou ascended, thou interceding Son of God! not all the seraphs thou hast created, not all the innumerable saints thy love hath ransomed, will be able to comprehend, much less to display, along the endless line of eternity itself, the length and breadth, the depth and height, of a sinner's obligation to thee.

*Quest.* If, on one hand, we are each constrained to cry out with the believers of old, Enter not into judgment with thy servant, O Lord, for in thy sight shall no flesh living be justified by works of human performance.—Who can tell how oft he offendeth?—How shall man be just with God? If thou contend with him for his transgressions, he cannot answer thee for one of a thousand?—My sins are more in number than the hairs of my head;—Forgive us our debts, and cast all our sins into the depths of the sea; what has faith to say.

*Ans.* Faith, on the other hand, can reply, in the very words which the Holy



Ghost teacheth, the blood of Jesus Christ cleanseth from all sin : and there is now no condemnation (*οὐδὲν κατασφαιμα*, not one condemnation) to them that are in Christ Jesus. So that we may sing, with Dr. Watts,

“ Believing sinners free are set,  
For Christ hath paid the dreadful debt.”

We may add, in the words of another sweet singer in Israel,

“ Who now shall urge a second claim ?  
The law no longer can condemn ;  
Faith a release can show :  
Justice itself a friend appears ;  
The prison house a whisper hears,  
Loose him and let him go !”

**Quest.** What return can believers render to the glorious and gracious Trinity, for mercy, and plenteous redemption like this ?

**Ans.** We can only admire and bless the Father for electing us in Christ, and for laying on him the iniquity of us all !—the Son for taking our nature and our debts upon himself, and for that complete righteousness and sacrifice whereby he redeemed his mystic Israel from all their sins ;—and the co-equal Spirit, for causing us (in conversion) to feel our need of Christ, for inspiring us with faith to embrace him, for visiting us with his sweet consolations



by shedding abroad his love in our hearts, for sealing us to the day of Christ, and for making us to walk in the path of his commandments.

THE ancient heathens in vain attempted to discover the door by which natural evil (as sickness, afflictions, sorrow, pain, and death) entered into the world: namely, the sin of Adam. Though the reasons why God permitted Adam to sin are as deeply in the dark as ever, what we do know of God, entitles him, surely, to this small tribute at our hands, viz. that we repose our faith, with an absolute, an implicit, and an unlimited acquiescence on his unerring wisdom and will: safely confident, that what such a Being ordains and permits, is and must be right, however incapable we may find ourselves, at present, to discern and comprehend the full propriety of his moral government.

WE learn from hence the infinite freeness, and the unspeakable preciousness of his electing love, Why were any chosen, when all might justly have been past by? Because he was resolved, for his own name's sake, to make known the riches of his glory, that is, of his glorious grace, on the vessels of mercy, whom he therefore prepared unto glory.



Let this, O believer humble you under the mighty hand of God ! and convince you with deeper impression, than if ten thousand angels were to preach it from heaven, that election is not of works, but of him that calleth. Not your merit, but his unmerited mercy ; mercy irrespective of either your good works or your bad ones, induced him to write your name in the Lamb's book of life.

So totally are we fallen by nature, that we cannot contribute any thing towards our recovery. Hence it was God's own arm which brought salvation. It is he that makes us his people, and the sheep of his pasture ; not we ourselves.

We are, in short, what the Scripture affirms us to be, naturally dead in trespasses and sins : and no dead man can make himself to differ from another. Conversion is a new-birth ; a resurrection ; a new creation. What infant ever begat himself ! What inanimate carcase ever quickened and raised itself ? What creature ever created itself ?

Boast not, then of your free-will : for it is, like what the prophet said of Nineveh, empty, and void and waste. They that feel not this, resemble delirious persons in a high fever ; who imagine that nothing ails them, while in fact they are at the



very gates of death. Nay, mankind, in their native state, are more than at the gates of death. The traveller, in the parable, who went down from Jerusalem to Jerico, and fell among robbers, is said to have been left half dead: but the degenerated sons of Adam, are, spiritually speaking, stark dead to God. An unrenewed man hath not one spiritual sense left: no hearing of the promises; no sight of his own misery, nor of God's holiness, nor of the perfect purity of the law, nor of Christ as an absolute Saviour, nor of the blessed Spirit, as the revealer of Christ in the heart; no taste of the Father's everlasting love, nor of communion with him through the ministration of the Holy Ghost: no feeling of grace, in a way of conviction, comfort, and sanctification; no hungerings and thirstings after spiritual enjoyments and sweet assurances, no heavenly tendencies, no outgoings of soul after the blood, righteousness, and intercession of Jesus Christ. If we experience these, they are indications of spiritual life: and we may take those reviving words to ourselves, "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven."

*Beg the Lord to shew you the depth of your fall. Free grace, finished salvation,*



imputed righteousness, atoning blood, unchangeable mercy, and the whole chain of evangelical blessings, will then be infinitely precious to your heart.

Prize the covenant of redemption, which is a better covenant, and founded upon better promises, than that which Adam broke. The covenant of works said, "Do and live; sin and die." The covenant of grace says, I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more." The covenant of works insisted on a perfection of personal obedience: the covenant of grace provided and accepts the perfect atonement and righteousness of Christ as ours.

This shews both the folly and wickedness of depending on our own works for salvation. Which soul-destroying delusion is founded on ignorance that the covenant of works was broken and annulled the very moment Adam fell. I mean annulled, as to any possibility of salvation by it: else it is still in full force, as the ministration of condemnation and death to every soul that finally clings to it for pardon and eternal life. Man unfallen, might have been saved by works. But there is no deliverance for fallen man except by the free grace of the Father, and



the imputed righteousness of a sacrificed Redeemer.—Therefore,

Let the sense of our original depravation, of our continued vileness, and the impossibility of our being saved, in a legal way, induce us to prize the blood, the obedience and intercession of Jesus, the second Adam, the Lord from heaven. This is the inference, drawn by the apostle himself, from the doctrine I have been asserting. Therefore, says he, as by the offence of one, judgment came upon all men (even upon all the elect themselves), unto condemnation; so by the righteousness of one, the free gift came upon all men (upon all the elect believing world) unto justification of life: for as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous. Romans v. 18, 19.—And elsewhere, St. Paul reasons in the same manner: All that is, all God's elect, no less than others) have sinned and came short of the glory of God. What is the consequence? It is immediately added, being justified freely by his grace through the redemption that is in Jesus Christ, Rom. iii. 23, 24.

Hence likewise appear the necessity and *value* of effectual calling. Why does our



Lord say, that except a man be born again, he cannot see the kingdom of God? Because we are totally sinful and corrupt by nature; as unfit for, and as incapable of enjoying, the glory of the celestial world, as a beetle is of being elevated to the dignity and office of a first minister of state.

Since such is the natural condition of man, with regard to spiritual things, take heed that you do not look upon election, justification, redemption, and regeneration, as mere technical terms belonging to divinity as a system of science. They are infinitely more. These and such like terms are expressive of the greatest and most important realities: without the experience of which we are condemned, ruined, and lost.

Original sin accounts for the remaining imperfections too visible in them that are born of God. The brightest saint below ever had, and ever will have, their dark sides. Abraham, Noah, Job, David, Hezekiah, Jeremiah, Paul, Peter, John, were sanctified but in part. On earth, God's converted people are each a compound of light and shades. In glory we shall be all light, without any mixture or shade whatever.


Since the earth and its inhabitants are



degenerated from their original state, let not believers be afraid to die.

“Death has no pang but what frail life imparts;  
“Nor life true joy, but what kind death improves.”

By quitting its mortal cage, the heaven-born soul is delivered from all its sins and cares, and pains; and kindles into perfection of holiness and majesty, and joy. At the appointed time, the body too will partake of complete redemption; and be delivered, totally and eternally delivered, into the glorious liberty and dignity of the children of God. Accomplish, Lord, the number of thine elect, and hasten thy kingdom!



TRULY wonderful is the power and swiftness with which the convincing arrows of the Holy Ghost are often found to pierce and illuminate the soul of an elect sinner. How was the energy of his arm revealed; how mightily, and how rapidly, did the meltings of his grace catch from heart to heart: when no fewer than three thousand rebels were savingly subdued, and born again under a single sermon! Acts ii. 14.—What instantaneous and irresistible lightning issued from the eye of Jesus, when he looked his revolted apostle into repentance unto life?—And,



to enumerate no more instances, how great was the glory of that light, which (in a moment, or in less time, if less can be) struck the bloody pharisee of Tarsus to the ground; transformed the furious lion into a passive lamb; and compelled a blaspheming persecutor to groan, from the inmost of his heart, Lord, what wouldst thou have me to do? Nor is it less power from on high, exerted in the soul of any man who is effectually turned to God. The same Omnipotence which conquered Paul; yea, the same Omnipotence which raised Jesus himself from the dead, has actually been put forth in thee, O reader, if thou hast experienced the renewing operation of the Holy Spirit. 1 Tim. i. 16. Eph. i. 19, 20.

**REPENTANCE** is one of those graces, without which there can be no salvation. It is an essential pre-requisite to spiritual peace on earth; and absolutely necessary, as a preparative for the eternal happiness of heaven. The reason is evident; viz. because every man is a fallen being. We must therefore, by the effectual working of God's good Spirit, be made sensible of our fall; or we shall never feel



our need of redemption and restoration from it, through the alone covenant grace of Father, Son, and Holy Ghost.

Nor that either repentance, or faith, or any of their practical fruits, are in the least respect casual, or conditional, or meritorious, of pardon, happiness, and eternal life. Every grace, and every good work, are the free gifts of God. From him only, "All holy desires, all good counsels, and all just works do proceed." He it is, "who grants us true repentance, and his Holy Spirit." Consequently we cannot possibly, in the very nature of things, merit (that is, earn) or entitle ourselves to his favour, by any grace we exercise, or by any duty we perform. His gifts lay us under infinite obligations to him, instead of empowering us to merit any thing from him. They do not render him a debtor to us, but render us unspeakable and everlasting debtors to him.

Therefore, when we say, that no man can be ultimately saved without such and such qualifications; we do not mean that those qualifications have their influence in obtaining our salvation (for inherent grace and eternal glory are already obtained, and infallibly secured to all God's elect, by the obedience and blood of Christ): but that *those* qualifications (as faith, repentance,



and holiness of heart and life) are essential branches and indispensable evidences of this absolutely free salvation.

The arguments may be illustrated thus. No person can attain to full maturity of manhood, until he has passed through the intermediate stages of infancy, childhood, and youth. And yet it would be very absurd, were we to say, that a state of manhood is merited by the previous states of youth, childhood, and infancy! So, in order to the consummation of our recovery unto God, it is antecedently necessary, that we believe, repent, and resemble Christ in holiness. Yet faith, repentance, and sanctification, do not merit the kingdom of heaven, though we cannot reach that kingdom without them. According to the established order of grace, we must be endued with those spiritual gifts, before we can receive the gift of glorification to crown the whole. Just as, according to the established course of nature, we must be children, before we can be full grown men.

In this only sense then it is, that the several graces of the blessed Spirit are so many pre-requisites to final salvation. All the links of the gospel-chain are inseparable; but each ranks in its own order, and the concatenation is strictly regular. In-



herent grace is the dawning of eternal glory : and eternal glory is the perfection of inherent grace. They are parts of one magnificent and undivided whole. Grace is the earnest of glory ; glory is the full possession of grace. Grace is the first fruits ; glory the unbounded harvest. And he that has the former shall as certainly have the latter.

While men continue strangers to repentance, or mental change, they heartily love, and eagerly pursue, the imaginary pleasures of sin. The understanding of a natural man is so darkened, as to mistake that for happiness, which is in fact essential misery. The darkness of his understanding necessarily prevents his will, so that he inevitably chooses evil in preference to good. A perverted will poisons the affections. And corrupt affections, if uncurbed by providential restraints, never fail to teem with the baneful fruits of practical immorality and licentiousness.

But no sooner is this very sinner changed by efficacious grace, or endued with repentance unto life \*, than his understanding, clouded before with the darkness of spiritual ignorance and unbelief, becomes light in the Lord †. He sees, that the fa-

\* Act. xi. 18.

† Eph. v. 8.



vour, and the resemblance of God constitute the supreme happiness of an immortal soul; that God's favour can flow to sinners through the channel of Christ's redemption only; and that God's resemblance can be recommunicated to the fallen by no other efficiency, than the interior operation of the Holy Ghost causing old things to be done away, and making all things become new\*.

This supernatural illumination of the understanding (which seems to be the initial point of regeneration, or the first effect of converting grace on the mind) conciliates the will to holiness. The soul chooses God for its portion, loves him as its happiness, and ardently aspires to that sanctification which qualifies for heaven.

The affections are now centripetals; or, through the power of divine attraction, tend to God in Christ, and repose in him as the centre and source of love, the Alpha and Omega, of rational and refined desire. Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee†.

A sinner, thus enlightened and thus renewed, cannot but feel sorrow and remorse for all his past and present deviations

\* 2 Cor. v. 17.

† Psal. lxxii. 25.



from the law of God. The depravity of his nature, and the transgressions of his life, fill him with serious, poignant, perpetual humiliation. Being led by grace to the fountain of living waters, he deeply laments his having so long endeavoured to hew out unto himself broken cisterns which can hold no water \* : and wonders how he should be so blinded and so hardened through the deceitfulness of sin †, as to seek for satisfaction in the ways of death ; and madly dream, that this happiness would improve in proportion as he strayed from God.

Above all, when he finds, that the expiation of his guilt and his redemption from the damnation of hell, could be effected at no less expence than by the miraculous incarnation and most bitter death of God's co-equal Son :—oh, how powerfully does this induce the soul to ‡ sorrow after a godly sort ! what carefulness and concern does it work in the heart ! what self-indignation ! what fear of God ; what vehement desire of forgiveness ! what zeal for holiness ! what revenge and abhorrence of sin ! These, these, are the properties of genuine repentance. These, these, are the evidences of our ingrafture into Christ. Joy is in heaven over such repentance as this,

\* Jer. ii. 13. † Heb. iii. 13. ‡ 2 Cor. vii. 11.




God the Father acquiesces with complacency, in the soul that is thus brought to his mercy seat. The glorified Redeemer sees the reward of his mediatorial obedience unto death, and is satisfied. The Holy Spirit smiles on his own work, hastens to comfort the sinner he has subdued, and goes on to accomplish the sanctification he has begun.

Every sigh which the penitent breathes is treasured up, and every tear he sheds is noted down. His prayers are consecrated, and wafted to the throne, by the incense of Immanuel's intercession. And, at the destined time he shall ascend, on the wings of angels, to his seat in paradise: where kindred spirits, who rejoiced at his conversion here, will congratulate his happy arrival there.

IN the distribution of the blessings promised to the elect, a certain order and œconomy are observed. Grace is first given, then glory. Thus we believe and say with the Apostle, that without holiness, no man shall see the Lord; or, that a man must be sanctified before he can be finally glorified, God does not eventually save an elect person, until he has previously regenerated that person. Hence final sal-




vation is frequently, in scripture, held forth to the view of his people, not only under the character of elect, but likewise under every other character they sustain; such as penitents, believers, saints, and workers of righteousness; because, in consequence of their predestination to life, they are endued with the graces of repentance, faith, and sanctification, in order to their meetness for, and enjoyment of, that eternal life which they were predestinated to. Regeneration must, and always does come between the decree of election, and the ultimate accomplishment of that decree; the means and the end being inseparably linked together, both in God's own purpose, and his execution of it. Yet, means are one thing, conditions are another. And I challenge any one to point out one spiritual qualification, represented in the Bible, as previously requisite to everlasting life; which qualification is not in the same Bible, declared to be the gift of God, and the work of his own grace in every one that shall be saved.



THE constituent members of the invisible church, when brought to the knowledge of Christ by effectual calling, and added to the visible fold, are a company




called out of the world, and gathered in from among mankind : so that, during their abode on earth, they are a kingdom within a kingdom, as being not only subjects of the kingdom of Providence, which they were before, in common with the rest, but likewise exalted to be subjects of the kingdom of grace, which all mankind are not.




THE doctrine of the scripture is ; that justification itself consists in God's esteeming and counting us righteous : that he thus esteems and counts us righteous, neither for our faith, nor for our works, nor for both of them together ; but solely and entirely on account of Christ's sacrifice and obedience, as the alone matter of our justification as to be received, embraced and rested on by faith only, which faith is the gift of God : and that this faith, thus divinely given and wrought in the soul by the Holy Ghost, is lively, active and purifying ; having its fruits unto holiness, and the end everlasting life : sanctification and good works are not conditions of, but consequences resulting from interest in Christ, and acceptance with God : not antecedent requisites in order to our being justified ; but subsequent evidences of our being so.



GOOD works, being the effects of justification, cannot be the cause of it, any more than the volubility of a wheel is the cause of its rotundity. A wheel rolls not in order to be made round, but in consequence of being already so; in like manner men do good works, not in order to be justified: but in consequence of being justified already.




REAL christians value sanctification and good works, as the writings of their heavenly estate: which though they have no hand in procuring the estate, for that is ready done by the precious merits of the sole mediator between God and man, yet prove that the estate is ours through the free grace of God, and the alone righteousness of Christ.



THE purest set of religious tenets, when they float merely on the surface of the understanding, and are no otherwise received, than scholastically, as a science, without reaching the heart, are sure to leave the life and manners uncultivated and unrenewed. The regenerating influence of God's holy Spirit on the soul, is the best door for the doctrines of grace to enter at. When they flow to us through the chan-



nel of celestial experience, they cannot fail to throw our hearts, our tempers, and our morals, into the mould of holiness. There are two sorts of persons whose condition is eminently dangerous: those who know just enough of the gospel system, to hate it; and those who profess to love it, but hold it in unrighteousness.



It is frequently affirmed, that Christ expiated the sins of the whole world.


This is saying no more than the scripture has repeatedly said. The point of enquiry is, What does that phrase the whole world, import? Surely, not every person, without exception, who did, does, or shall exist: for, in that sense, it seems, impossible that Christ could die for all. Some, for instance, in our Lord's time at least, were guilty of that sin which he himself has pronounced absolutely unpardonable; and would he die for the pardon of those, whose sin he avers, shall never be pardoned? This would be a like a man's paying down an inestimable ransom for such as he knows at the very time of his paying it, neither will nor can ever be set at liberty. Besides what shall we say of those many final impenitents, whose departed souls had been in the place of tor-




ment ages and ages before Christ was crucified at all? full four thousand years had elapsed, from the creation, before the Messiah was ever manifested in the flesh. And the scripture will not permit us to believe, that the whole of mankind, who died within that extensive period, were glorified in heaven. Now it would both impeach the wisdom, and affront the dignity of Christ, as well as infinitely depreciate the value of his sacrifice, to suppose that he could possibly shed his blood on the cross, for those very souls, which were at the very time suffering for their own sins in hell. The tenet, therefore, of a redemption absolutely universal, will not stand the test either of scripture, reason, or the analogy of faith. Shall we, for example, affirm, that Christ died for the salvation of Judas? The fact seems to be impossible. It is plain that Judas slew himself subsequently to the apprehension, but antecedently to the actual crucifixion of Christ. The soul of Judas, therefore, went to its own place of punishment, before Christ had offered himself in sacrifice to God. And I cannot, for my own part see, with what propriety Christ could die to save a person from going to hell, who was *actually* there already.



**PREDESTINATION** is the only ground on which the divine foreknowledge and providence can stand. Abstracted from the will and purpose of God, neither persons, nor things, nor events, could have any certain futurity; consequently they could not be certainly foreknown. And providence must regulate every punctilio of its dispensations, by the same pre-constructed plan; or it would follow, that God is liable to unforeseen emergencies, and acts either ignorantly, or contrary to his own will.




**UNRENEWED** nature spurns the idea of inheriting eternal life as the mere gift of Divine Sovereignty, and on the footing of absolute grace. Therefore to admit and relish a system so diametrically opposite to the natural pride of the human heart, is, with me, an incontestible proof, that a man's judgment, at least, is brought into subjection to the obedience of Christ; and, to every such person, those words may be accommodated, "Flesh and blood have not revealed this to thee, but my Father who is in heaven."




THE doctrines of free-will and of jus-



tification by works, are not doctrines really calculated to promote holiness of life, whatever the asserters of those tenets may pretend: generally speaking, unsoundness and unholiness seldom fail to walk arm in arm.



THOUGH we may be rooted and grounded in a belief of the essential perpetuity of grace, I am confident, that without constant and intent watching unto prayer, the exercise of grace is liable to a partial and temporary failure. Reader, may a happy coalition of fear and faith, may the most absolute self-distrust, united with an unshaken confidence in the stability of divine grace, be your portion and mine, till we enter the heaven of everlasting joy; where we shall no longer stand in need of faith to fill our sails, nor of fear to steady us with ballast.



FROM that declaration of our Lord, My Father worketh hitherto, and I work; and from that assertion of the apostle, In him we live, and are moved, and exist; I infer, we can find no first cause, wherein to rest, unless we trace up all being, and all philosophic motion, whether active motion, or passive, to God himself; we can have



no central point to stop at, but shall be lost amid the immense circumference of boundless, wild uncertainty.



MORTALS are at present too short-sighted, entirely to comprehend, and fully to discern, how the efficacious purposes of heaven are perfectly consistent with the moral responsibility of man. It is plain, from meridian evidence of Scripture, that they are so : and this ought to satisfy those who believe that the Scriptures are of God. Woe unto him that striveth with his Maker : let the potsherd strive with the potsherd of the earth ; but shall the clay say to him that fashioned it, What makest thou ? \* Shall we labour to quench the light we have, and fly in the face of Scripture, and give God himself the lie, by way of desperate revenge for his not having made us Omniscient ? nay, but may we, with fear and trembling, adore the deep things of God, until death takes off the veil. May divine grace make us believers on earth, of what in heaven, we trust to be comprehenders ; nor suffer us to be carried away with that delusion which represents God as accountable to man,

\* Isaiah xiv. 9.



under pretence of making man unaccountable to God.



ON the subject of liberty and necessity, I acknowledge that there is such a thing as free-will in God's reasonable creatures; and, I believe, every Calvinist upon earth acknowledges the same. The point in dispute between us and the Arminians, is not concerning the existence of free-will, but concerning its powers. That man is naturally endued with a will we never denied; and that man's will is naturally free to what is morally and spiritually evil, we always affirmed. The grand hinge then on which the debate turns, is, whether free-will be, or be not, a faculty of such sovereignty and power, as either to ratify, or to baffle, the saving grace of God, according to its, that is, according to the will's own independent pleasure and self-determination? I should imagine, that every man of sense, piety, and reflection, must at once determine this question in the negative. If some do not, who are nevertheless possessed of those qualifications, I can only stand amazed at the force of that prejudice which can induce any reasonable and religious person to suppose, *that divine wisdom is frustrable, and the divine power defeatable by creatures of*



yesterday, who are absolutely and constantly dependant on God for their very being, and, consequently, for the whole of their operations, from moment to moment.

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If free-will was possessed of those enormous powers which the Arminian scheme supposes, it would be vain and idle in a man to pray to God for victory over temptation, or to give him thanks for victory obtained. When free-willers kneel down to petition God for any spiritual blessing, what is such conduct, but a virtual renunciation of their own distinguishing tenet? And, on the footing of that tenet, what an unmeaning service is the ascription of praise.

Away with prayer; away with thanksgiving. Neither the one, nor the other, has any reasonable pretext to keep it in countenance on such principles. The whole lower creation cannot exhibit a more glaring example of human inconsistency, than a free-willer on his knees.

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THE prophecies of the Old and New Testaments are such a proof of christianity as all the infidels in the world will never be able to overthrow; so on the other hand, those same prophecies con-



clude to the full, as strongly in favour of peremptory predestination. For, if the events were undecreed, they would be unforeknown; and if unforeknown, they could not be infallibly predicted. To say, that events may be foreknown, without falling under any effective or permissive decree, would be saying either nothing to the purpose, or worse than nothing. For, if God can, with certainty, foreknow any event whatever, which he did not previously determine to accomplish or permit, and that event, barely foreknown, but entirely undecreed, be so certainly future, as to furnish positive ground for unerring prophecy, it would follow that God is dependent, for his knowledge, on the things known, instead of all things being dependent on him; and that there is some extraneous concatenations of causes, prior to the will and knowledge of God, by which his will is regulated, and on which his knowledge is founded.



It is not necessary to be timid in order to be meek. There is a false meekness, as well as a false charity. Genuine charity, according to the Apostle's description of *it*, rejoiceth in the truth. The conduct of our Lord himself, and of the first dis-



ciples on various occasions, demonstrated, that it is no part of christian candour, to hew mill stones with a feather. The Apostle said, concerning the depravers of doctrinal christianity. Rebuke them sharply or as it may be read, rebuke them cuttingly. Wish well to their persons, but give no quarter to their errors. Unmixed politeness, condescending generosity, and the most conciliatory benevolence, can no more soften rugged rudeness, than the melody of David's harp could lay the north wind, or still the raging of the sea.

I SOLEMNLY profess, before God, angels, and men, that I am not conscious of my being endued with that self-determining power which Arminianism ascribes to me as an individual of the human species. Nay, I am clearly certain, that I have it not: I am also equally certain, that I do not wish to have it: and that, was it possible for my Creator to make me an offer of transferring the determination of any one event from his own will to mine, it would be both my duty and my wisdom to entreat, that the sceptre might still remain with himself, and that I might have nothing to do in the



direction of a single incident, or so much as a single circumstance.

Be not tormentingly distressed concerning futurity; for futurity shall take care of its own things. Sufficient unto the day is the evil thereof; that is, commit yourselves, in a believing and placid use of reasonable means, to the will and providence of him, who has already laid out the whole plan of events in his own immutable purpose. The appointed measure of supposed evil, is infallibly connected with its day, which no corroding of imaginary anticipation can either stave off or diminish.

It is no novelty for the doctrines of grace to meet with opposition; and, indeed, few doctrines have been so much opposed as they. Such is the imperfect state of things below, that the most important advantages are connected with some inconveniences. The shining of truth, like the shining of the sun, wakens insects into life, which otherwise would have no sensitive existence. Yet, better for a few insects to quicken, than for the sun not to shine.

ONE of the most sensible men I ever



knew, but whose life, as well as his creed, had been rather eccentric, returned to me the following answer not many months before his death, when I asked him, Whether his former irregularities were not both accompanied, at the time, and succeeded afterwards, by some sense of mental pain? Yes, said he; but I have scarce ever owned it until now. We, (meaning we infidels, and men of fashionable morals), do not tell you all that passes in our hearts. The fact plainly is, that rectitude of manners saves people from much uneasiness of mind; and that the perpetration of moral evil involves in it a Torjan horse, whose hidden force puts their comforts to the sword. I have seen instances of this in very high, as well as in more humble life; notwithstanding all the labour and art which have been obtained to veil it from the eye of man. They who plough iniquity, and sow wickedness, reap the same\*; the crop is always (more or less) similar to the seed. The wicked man travelleth with pain all his days, and a dreadful sound is in his ears†; let him say what he will to the contrary. So that we may almost assert, that the very commission of sin is its own primary and capital punishment.

\* Job iv. 8.

† Job xv. 20, 21.



A TRULY gracious man, like a thorough good watch, may deviate, and point wrong for a season ; but, like the machine just mentioned, will, after a short time, come round, and point right as before. Let such deviations teach us to be jealous over our own corrupt hearts ; make us dependent, sensibly and increasingly dependent on the power and faithfulness of the Holy Ghost : stir us up to prayer, that we may be kept from being carried away with the error of the wicked ; and put a new song of thanksgiving into our mouths, to that God, whose free and invincible grace hath enabled us to stand, when others, in appearance stronger than we, have fallen and become as water that runneth apace.

THE golden chain of providence is let down from the throne of the Supreme, through all the ranks of animated and of unanimated nature : guiding and governing every individual spirit and every individual atom, by such means, and in such a manner, as best comport with the dignity, the efficacy, the wisdom, and the love of him who holds the chain, and who has implicated every link.

Thus the almighty doth according to *his will*, in the armies of heaven, and



among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? \* Hence it is, that the very † hairs of our heads are all numbered in his book; and not one of them can fall from its pore, without the leave of heaven. He is the guardian of sparrows, and will not let, what we account the meanest insect, expire until the point of time, divinely destined, is come. He not only tells the number of the stars ‡, and calls them each by name, but notices, and directs the very particles of § dust which float in the atmosphere. The ¶ sun shines not but at his command; nor can a ¶ wind blow but by authority from him. May we not say of his providence, what the Psalmist says of the central luminary, round which our globe is wheeled, that there is nothing hid from the heat thereof.

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DAVID appears to have had, almost from his very childhood, the sublimest talents for poetry, and an exquisite taste in music. His harp, therefore, was probably, his frequent companion in the fields, when he exercised the occupation of a shepherd. And having experienced the inestimable blessing of early conversion, he did not

\* Dan. iv. 35. † Matt. x. 29, 30. ‡ Psa. cxlvii. 4.  
§ Isa. xl. 12. § Job ix. 7. ¶ Psa. cxxxiv. 7



debase his poetic genius, nor prostitute his skill in the harmony of sounds, by devoting either of them to the contemptible purposes of versified nonsense and unmanly dissipation: but his heart being as rightly tuned as his harp, his happiness and highest recreation were, to sing the praises of the God he loved, and to anticipate something of that sublime employ on earth, which will, in heaven, be forever the business and the bliss of those who are redeemed from among men.

It is worthy of remark, that this was the time (namely, while David was herdsman to his father Jesse, and filled up the intervals of his employment with holy meditation, prayer, and thanksgivings) when God himself vouchsafed to mention him under the most glorious appellation that, perhaps, was ever conferred on a created being—a man after my own heart. A title which does not appear to have been given him so much as once after his advancement to royalty. For though neither height of magnificence, nor depth of abasement, can separate a saint from the love of God, which is in Christ Jesus\*: yet, even after a work of grace has passed upon the heart in regeneration, such is the power of surviving depravity, that not one,

\* Rom. viii. 39.



perhaps, in twenty of God's people can, humanly speaking, be trusted with prosperity. Let every afflicted believer, therefore, rejoice in that he is made low. God deals out our comforts and our sorrows, with exact, unerring hand in number, weight, and measure. Hence we have not, either of joy or adversity, a grain too little or too much. If less tribulation would suffice, less would be given. We are bad enough, with all our troubles: what then should we be, if we were exercised with none?

When I read the eighth Psalm, I form to myself an idea of David the stripling, and I think I see him watching his flocks in a summer's night, under the expanded canopy of the skies. The air is still. The heavens are serene. The moon, arrived at the full, is pursuing her majestic silent course. The stars, (like peeresses on a coronation solemnity) assume their brightest robes, to attend the beauteous sovereign of the night, while both moon and stars concur to shed a soft undazzling lustre on all the subjacent landscape. David, at this happy period, a blameless youth: unpoisoned with ambition, and unfascinated by the witchcraft of corruption: his heart unpolluted with lusts, and his hands




undipped in blood ; is seated on a rising hillock, or on the protuberant root of some stately tree.—All is hushed. Not a bough rustles, Not a leaf “ trembles to the breeze.” The silent flocks are either carelessly grazing by his side, or slumbering securely at his feet. The birds have suspended their songs, until waked by the superior sweetness of his voice, and the music of his hand. For, charmed with the loveliness of the scene, and wrapt by the Holy Spirit into a seraphic flame of exalted devotion he has lain aside his crook—he has taken up his harp—and is transmitting to the throne of God, these grateful, these inexpressibly beautiful strains of admiring thankfulness : when I consider the heavens the work of thy fingers ; the moon and stars, which thou hast ordained ; what is man that thou art mindful of him, or the son of man that thou visiteth him ?—Then, taking a survey of the pleasing objects that surrounded him, he thus goes on to sing ; Thou hast made man a little lower than the angels, and hath crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands ; thou hast put all things under his feet ; all *sheep and oxen* ; yea, and the beasts of *the field* : the fowls of the air, and the




fishes of the sea, and whatsoever walketh through the paths of the seas, O Lord our governor, how excellent is thy name in all the world!

So warbled the sweet singer of Israel, and thus he addressed God the Son, all most eleven hundred years prior to his incarnation.




BE not hasty in determining your judgments on an important point—view the question on all sides—chiefly keep your eye fixed on the Scriptures, and derive, by humble, earnest, waiting prayer, all your light and knowledge from thence. One thing I am very clear in, that if you reduce your ideas to the standard of the Scriptures, and make this the model of those, suffering the unerring word of revelation to have the casting vote, you will no longer dwell upon a random opinion: you will be kept from going to such lengths of absurdity and impiety to which men, even of the brightest talents, are liable, when they unhappily shut their eyes against that revelation, which so kindly holds the lamp to benighted reason,




IF our views of God, and Christ, and heaven, are dim and languid, still he abideth faithful, and cannot deny himself.



Not upon our frames, but upon the adorable giver of them is all our safety built. If we cannot follow him in the light, God help us to follow him in the dark ; and if we cannot follow him so, let us fall down at his feet and sink into nothing, under the feeling of our vileness. They who are enabled thus to fall, shall be raised in due time



To be happy we must be virtuous ; and in order to our becoming *truly* virtuous, we must experience the grace of God, which bringeth salvation.



EVEN in the worst and darkest of times, God has never left himself entirely without witness, nor permitted the truths of his gospel to be totally exterminated. They have sometimes lain, to all outward appearance, in very few hands : but they have constantly subsisted somewhere. The prophet Elijah once imagined, that himself was the only person who was kept faithful to God, amidst that torrent of idolatry, which then overwhelmed the land of Israel. But what said the answer of God unto him ! I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal. *Even so then, at this present time also, there is, and at every time there has been,*



and shall be, a remnant according to the election of grace. However discouraging appearances may be in seasons either of persecution, idolatry, or general profaneness; there are many known instances of divine preservation; and many others, unknown by us, but noticed by him who knoweth them that are his.

IN this country, when the sword of persecution was unsheathed and brandished, those Protestants whose eyes God had opened, went cheerfully to death for the *doctrines* of Christ, and could sing, with those of old, for thy sake we are killed all the day long: we are counted as sheep appointed to be slain. But now the sword is laid asleep, and fires are extinguished, the doctrines of Christ are too generally forgot; nay, what is still more shocking, the very *mention* of those doctrines seems to frighten some nominal Protestants out of their wits. If we have lost the persecutions, we have also in a manner lost the spirit and faith of our christian predecessors.

WHEN God was pleased to visit this land with the beams of Reformation, Paul's Cross, which was situated in the Church-yard belonging to the cathedral



of St. Paul, on the north side of that church, towards the east end, might be called the city fountain, from which the streams of the purest doctrine replenished the metropolis, and the kingdom. Here our great reformers preached in the days of EDWARD the Good; and here the great restorers of the reformed doctrines continued to dispense the waters of life, through the long reign of ELIZABETH. There are three distinguished, I had almost said sacred, spots of ground, which I think no genuine considerate Englishman can survey without some emotion of awful rapture. I mean that part of St. Paul's church yard which was beautified by the feet of the reformers. Smithfield, from whence so many of our Protestant Elijah's ascended, in chariots of flame, to glory: and Runny-mead, adjoining to Egham, where the signature of the Great Charter was extorted from King JOHN.

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LET a man espouse what system he will, he must unavoidably displease some party or other. But the man who affects to adopt such a system as may render him obnoxious to no party whatever, very *rarely* acquires that measure of esteem *from any*, which he fondly expects to receive from all.




God's revealed (not his secret) will, is the rule of human action; we are not to descend from the decree to events; but, on the contrary, should ascend from events to the decree. God's hidden will of determination is and can be the rule of his own conduct only, because is he only acquainted with his own purposes in their full extent; but the grand unerring chart of direction to men, and on which they should constantly fix their eyes, is God's declared will of command, set forth in the written word.

SCHOLASTIC niceties, when pushed to excess, are directly opposite to the genius of the gospel; and open the way, not to christian knowledge, but to the endless mazes of sophistry and strife of words.

WHILE Calvin was a very young man, disputes ran high between Luther and some other reformers, concerning the manner of Christ's presence in the holy sacrament. Luther, whose temper was naturally warm and rough; heaped many hard names on the divines who differed from him on the article of consubstantiation; and, among the rest, Calvin came in for his dividend of abuse. Being informed of the harsh appellations he received,



he meekly replied, in a letter to Bullinger. It is a frequent saying with me, that if Luther should even call me a devil, my veneration for him is, notwithstanding, so great, that I shall ever acknowledge him to be an illustrious servant of God; who, though he abounds in extraordinary virtues, is yet not without considerable imperfections.



I SEE not much reason for absolutely cashiering the epithet of irresistible grace: though I could wish that the term invincible were always substituted in its room. Irresistible may seem to imply some compulsive force on the will of man, in regeneration; whereas we neither assert, nor believe, that the will is violently compelled, but only that it is effectually changed for the better, without any violation of its natural freedom. An elect sinner is not made good against his will; but is, by grace, made willing to be good, according to that of the Psalmist, "Thy people shall be willing in the day of thy power."—Psa. cx. 3. Though the effect of the Holy Spirit's operation is infallibly secured, and cannot but issue in conversion, for he does nothing in vain; yet is this blessed effect accomplished in a way suitable to the natural powers wherewith man is endued; by irre-



sistible grace, therefore, if you understand grace, that is efficacious, invincible, and certainly victorious; we are authorised, both by scripture, reason, and the strictest maxims of philosophy, to term converting grace irresistible; since where God really designs to renew a sinner unto righteousness and true holiness, we think it incompatible with every notion of Deity to suppose, that the intent of an all wise Being should be eventually defeated, and his plan disconcerted; or that the measures made use of by an Almighty agent, should be baffled and issue in nothing. Neither can we apprehend that a Deity, of this infinite wisdom and infinite power, who is "excellent in council, and mighty, in working," can ever find himself at a loss how to carry his immutable purposes, whether of grace or providence into execution; or be unable to operate effectually on the wills of men, without trespassing on that freedom, of which he himself is the author and giver. Surely he, who without our consent made us reasonable beings, can, by virtue of his own omnipotently transforming grace, make us holy beings! and that without making us mere machines. He that planted the ear, shall he not hear? He that made the eye shall he not see? He that endued me with natural freedom, can-




not he renew this will of mine, without infringement of the freedom he gave us?

UNLESS we trace up all being, and all philosophic motion, whether active motion or passive, to God himself, we can find no first cause wherein to rest: we can have no central point to stop at, but shall be lost amid the immense circumference of boundless, wild uncertainty.


THE operation of grace renders itself effectual without offering the least violence to the human mind. Open a blind man's eyes to see the sun, and he will need no compulsion to make him admire it. Suppose there was a person, to whose ceaseless bounty you owed every comfort you enjoy, but of whom, notwithstanding, you never had so much as the sight: should that person, in process of time, favour you with a visit, would you stand in need of compulsion to make you speak to him? Must you be dragged by the hair of your head into his presence? No. You would at once fly to him, and bid him welcome. You would freely, yet irresistibly, (such is the sweetly captivating power of gratitude) thank him, and give him your best accommodations, and wish your best was better for his sake. Similar is the free, though



necessary tendency of an enlightened soul to God and Christ; it disclaims all compulsion, properly so called. It pleads only for that victorious, conciliating efficacy, which is inseparable from the grace of divine attraction; and acknowledges no other energy, but that to which the apostle sets his attestation, where he says, the love of Christ constraineth us.




IN a world like the present, it is often extremely difficult to connect integrity with prudence. The man who will be honest, must run some risk.



I ONCE devoted a considerable share of time and attention to the fathers. But I scruple not to acknowledge, that, after a while, I desisted from this study, as barren and unimproving. Some excellent things are, indeed, interspersed in their writings; but the golden grains are almost lost amidst an infinity of rubbish. If a man, says Dr. YOUNG, was to find one pearl in an oyster of a million, it would hardly encourage him to commence fisherman for life. So say I of the fathers in general. Even supposing, what I can by no means grant, that the harvest of instruction would recompence the toil of breaking up the ground, a life-time would hardly suf-




fice to read the fathers with care; and perhaps, two life times would scarcely enable a reader to digest them completely. That knowledge which is truly important, lies in a much narrower compass.




**PERSONS** of violent passions, who, if, either of excessive and unguarded anger, or hurried away by the impetuous torrent of head-strong and irregular desire, are liable to the commission of irreparable evil, and may, in a single moment, lay the foundation of irremediable ruin. He that hasteth with his feet, sinneth. O believer, if thou art by nature hasty, vehement, and easily inflammable, call in superior aid. He who, in the days of his flesh, rebuked the raging of the wind, and stilled the tossings of the sea, can, by the sweet complacent influence of his gracious Spirit, restrain thee within the bounds of holiness, and speak the storm into a perfect calm. I have read of an heathen, who, when he found himself unduly fermented by the kindlings of inward wrath, would never utter a single word, until he had first deliberately run over in his mind all the letters of the alphabet. I have read of a Christian, who, when endangered by similar temptation, would not suffer himself to speak a syllable, until he had silently



repeated the Lord's Prayer. Go and do them likewise. Repeat that prayer to God, in the spirit of supplication, and thy victory over passion will be more than probable.



LET men be vigilant in their stations, and faithful to their trust. Above all, let ministers of Christ not sleep, as do others, but watch, as those that must give account of their stewardship to the Judge of quick and dead. It is said of Aristotle, that, lest he should impede his progress in his philosophical studies, by over-sleeping himself, he usually slept with one hand out of bed, and held a brass bell in it, over a vessel of the same metal; that the noise which the bell must occasion when it fell from his hand, might awake him to what he deemed the principal business of human life. In how many respects may heathen diligence put Christian slothfulness to the blush.



THE adorable Saviour of sinners is, in Scripture, figuratively shadowed forth to our conceptions, by an idea taken from the brightest of visible objects. "The Lord God is a sun and shield; he will give to his chosen people the light and



warmth of grace below, and crown that grace with perfection of glory in the heaven of heavens above," (Psal. lxxxiv. 11.) And the Father's endearing promise, made and fulfilled to each spiritually-awakened sinner, is "to you that fear my name shall the sun of righteousness arise with healing in his beams." Mal. iv. 2.

How extremely small the material sun appears, in comparison to its real magnitude! Who, that is guided merely by his naked eye, would suppose that luminary to be what in fact it is, not less than a million of times larger than our whole extensive globe of earth and seas! When purblind reason takes upon her to sit in judgment on the mysterious nature, decrees, and dispensations of God, she resembles the short-sighted opticks of an unlettered Indian, who, estimating the size of the sun by his own inadequate perceptions, imagines it to be of much less circumference than the floor of his hut; and was a philosopher to apprise him of his mistake, would ask, with an unbelieving stare, if not with a contemptuous smile, How can these things be? Between the sun's real apparent dimensions, some, *though exceeding little, proportion obtains.* But, when the second person in



the Godhead deigned to cloathe himself with mortality, his appearance bore no proportion to his infinite and essential dignity. Is not this the carpenter, the son of Mary? was the decision of unilluminated reason. The eye of supernatural faith alone was able to see through the human veil, discern the latent Deity, and behold his glory, as the glory of the only Begotten of the Father, full of grace and truth.

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WHEREFORE, O my soul, are the glorious things of God, and the important concerns of futurity, no greater in thy view: because the remains of original corruption still keep thee at some distance from thy Maker; and hinder thee from seeing eternal realities in the momentous light they deserve. Why do the perishing interests of time appear so great? Because we are immediately conversant with them; and they have, naturally, too deep a place in our vile affections. MILTON represents the seraph Uriel as dwelling in the sun. Was this, in a spiritual sense, our case: were our hearts right with God, and could we constantly walk in the near uninterrupted light of his blessed countenance, how would the world dwindle in our esteem; What a speck, what a comparative nothing would it appear!



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It is delightful to live and walk in the shinings of God's countenance: but to die in the light and consolations of his presence, is (next to heaven itself) the crowning mercy of all. How gracious is the Holy Spirit of promise, to shine away the doubts and fears of his people, and put them to bed by day-light! O may we taste the sweetness of his love; rise into a nearer conformity to his image; enjoy closer communion with him, and experience an increasing sense of his never failing faithfulness, till we receive the end of our faith: even the full and ultimate salvation of our souls. I bless the Lord; I cannot doubt of his making all this my portion. He sometimes enables me to look, as it were, into his heart of everlasting love; and to catch a glimpse of that page in the book of life, where he has written my unworthy name; and in the strength of that comfort I can travel many days. If the scanty vessel of imperfect faith can draw such water of comfort from the wells of salvation, what will be the blessedness of God's elect, when they are taken up into glory, and there walk with him.

“High in salvation, and the climes of bliss.”

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*I CAN never sufficiently bless God for*



giving me to see the day, when I can truly affirm, that I care not whom I displease, when the inestimable truths of his gospel are at stake. His providence has rendered me independent on any but himself; and his grace enables me to act accordingly, I must likewise add, as a still further motive to my gratitude, that the bolder I am in his cause, the more he gives me the affections of those to whom I minister, and with whom I am connected. Where I have lost one friend by standing up for Christ, I have gained a multitude.

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**SELF-RELIANCE** is the very bond of unbelief. It is essential infidelity, and one of its most deadly branches.

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**WHEN** Christ, in his fullness of mediatorial beauty and grandeur, rises on the soul of a benighted sinner. In our pharisaical and unconverted state (a state of tenfold deeper than Egyptian darkness), our good works, as we are apt flatteringly to style them, charm us with their pretty evanid radiance,

“As stars from absent suns have leave to shine.”

But no sooner is Jesus, by the eternal agency of his Spirit, revealed in our hearts, and his completely finished obedience discovered to the eye of faith, than we



cease going about to establish our own righteousness, and joyfully submit to the imputed righteousness of the incarnate God. Self-excellence and self-dependance vanish in that blessed moment; and the language of the soul is, "Thy merits, O thou Redeemer of the lost, are all my salvation; and an interest in thee, is all my desire."

THE ordinances of the gospel are to be numbered among those streams, which gladden the Church of God, if, and when, he makes them the vehicles of his own presence and power to the soul. Abstracted from the converting and cherishing operations of the Holy Ghost, the best means of grace would infallibly leave us (as a sunless atmosphere would leave the earth) no less cold and unanimated than they found us.

THE shinings of Christ's presence on the soul give existence, and gradual maturity to the inward graces that enrich the heart, and to the peaceable works of righteousness which adorn the life of every true believer in his name.

SOME persons would persuade us, that *God regulates his decrees by the free-will*, in yet a more impious phrase of theirs,



by the self-determined conduct) of the creatures he has made. This is just as absurd in theology, as it would be false in philosophy, to assert that the sun dances round the earth, instead of the earth's circuiting the sun. Scripture expressly assures us, that the way of man is not in himself; neither is it in man that walketh, to direct his own own steps: Jer. x. 23. God does not, like a dependant laquey in a livery, adjust his motions by ours; but human conduct is adjusted and regulated (either permissively, or effectively, according to the nature of the case) by the wise determinations of his sovereign and undefeatable will. He, as an uncreated and all-pervading sun, is the centre of the universal system: while the whole choir of created beings, without a single exception, perform their allotted planetary revolutions to the ultimate glory of that God, "whose never-failing Providence" (as the Church of England finely expresses it), "orders all things, both in heaven and earth."

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LIGHT does not travel from the sun so swiftly as the quickened bodies of the saints shall rise into glory, honour, and immortality, when the Saviour of man shall appear, and the archangel's trumpet sound. In a moment, in the twink-



ling of an eye, the dead shall be raised incorruptible, and we shall be changed.

THE believer has his winter seasons of providential affliction, and of spiritual distress. At such periods his views are occasionally dark, and his comforts liable to a temporary chill. Yet, if the God of love is ever peculiarly near to his people for good, it is when his arrows stick fast in them, and when his hand presseth them sore. Behold, God is in this place, and I knew it not, was the retrospective experience of Jacob. While the spiritual winter lasts, be it thy endeavour to exercise, what a late excellent person terms "the winter graces of faith and patience." At the time appointed, thy consolations shall return, as the clear shining after rain; and thy joy be as the sun, when it goeth forth in its might. Then will be realized that elegant and reviving delineation of inward summer and prosperity of soul: the winter (of doubts and darkness, of pain and sorrow, of affliction and temptation, of coldness and barrenness, of storm and tossing) is past; the rain of weeping and distress is over and gone. The flowers (of peace and holy rejoicing) appear on the earth; the time of the singing of birds (when



thy graces shall be all alert and lively, and thou shalt pray and praise with enlargement) is come; and the voice of the turtle (the still small music of the Holy Spirit's voice, whispering peace to the conscience) is heard in our land. The fig-tree putteth forth her green figs (fruitfulness in every good word and work shall evidence thy revival in grace): and the vines, with the tender grapes, impart their fragrancy; thy amiable and benevolent tempers, accompanied by all the other lovely effects of communion with God, shall justify thy faith to the world, and visibly adorn thy profession of the gospel of Christ. Cant. ii. 11, 12, 13.

Yet, though favoured with this happy and glorious experience, you must not expect (at least it is not the lot of every believer) to enjoy summer all the year round. But, however this be, an eternity is coming, when thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended. Isai. lx. 20.

How universal is the all-directing providence of God. Nothing is exempted from its notice; nothing is excepted from its controul. Chance, like absolute dark-



ness, has no real existence. If some events seem fortuitous, it is because we have not a sufficiency of knowledge, by which to trace the chain of combinations that necessarily produce them; just as some places, and some seasons, seem totally dark to us: because our optic system is so framed and attempered, that on various occasions, the human eye is unable to collect those scattered and proportionably expanded rays, from which no place whatever is entirely secluded.

THE remaining corruptions of a regenerated heart dim the prospect of salvation, and damp the fervor of inherent grace. Nothing can again brighten the former, and warm the latter into lively exercise; but the splendour of God's repeated rising on the soul. Happy it is for his benighted people, that, as mists and clouds may seem to obscure the sun, but cannot extinguish him: nor even hinder the access of his rays beyond a certain time; so that faithful Jehovah, who knows what is in man, and who is still greater in (mercy and power) than our hearts can be in point of sinful depravation, will finally subdue our iniquities, shine away our *fears*, purify us from all our dross, and perfectly conform us to the image of his holiness.



**REMEMBER** that in all our varying frames of soul, the variations are not in God, but in ourselves. Remember, that you must be low at his feet, if you would bask in the shinings of his face. Get above his word and ordinances, and no wonder if the horror of a great darkness fall upon you.

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God's paternal attributes on one hand, and his terrific perfections on the other, encourage us to draw nigh to him, as the everlasting lover of our souls; these restrain us from presumptuous familiarities, and from taking undue liberties with him who is glorious in holiness, fearful in praises, and whose greatness knows no limit.

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**THE** power of God considered as exerted in and for his believing people, becomes a gracious medium of their present and eternal felicity. But that same adorable attribute, when set in array against reprobate angels and men, burns as a fire which none can quench. Who knoweth the power of thy wrath? And oh, how irresistibly will that power be made manifest, when the Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and that believe not the gospel.




How great is the difference between a cool historical faith, that floats in a contemplated head, and the faith of God's elect, which warms, invigorates, and purifies the heart. The former is a mere moonlight faith, which, however clear, so far as it goes, yet leaves us as cold and as barren as it found us. The latter, like the solar communications, enlivens and fertilizes the soul, filling it with joy and peace, through the power of the Holy Ghost; and adorning it with the gems, and flowers, and fruits of grace.


St. Paul finely illustrates the eternal generation of Christ, by a grand idea, taken from the material sun. The passage I refer to is Heb. i. 3. where our adorable surety is styled, the forth-beaming of the Father's glory. Perhaps no other object in the whole compass of nature, could have supplied the apostle with a piece of imagery equally majestic, delicate, and just. Light proceeds from the sun, and yet the sun never existed without light. Christ is at once the begotten of the Father, and co-eternal with him. The sun's rays, or unintermitting efflux of light, are of the same nature with the *sun itself*: and Christ is a person in *the same essence* with the Father. Al-



mighty, and joint partaker of all his lovely, glorious, and infinite attributes. Could light be exterminated from the sun, the sun itself, as such, would inevitably be destroyed; and to deny the deity of Jesus, is virtually to deny the existence of God. For, whosoever denieth the Son, hath not the Father; but he that acknowledgeth the Son, hath the Father also.



By whom are the planets supported? and whose hands impels them, with never-ceasing rapidity round the central ocean of fire? They are supported and impelled by that very person, whose human soul was made an offering for sin; and whose hands were nailed to the ignominious tree. By him all things consist; or are held together; Col. i. 17.—He both sustains and carries all things by the word of his own power (Heb. i. 3.) he upholds the entire universe of suns and worlds; and by the omnipotency of his sovereign will, he carries the rolling worlds round their respective suns.



SOME of God's converted people are soon matured for glory, by their nearness to, and intimate communion with, the sun of righteousness. These are frequently



known to outrun their brethren, and (like John at the tomb of our Lord) to reach the sepulchre, finish their course, and ascend to their master's joy, at a very earlier period. While other saints, who either do not ripen so fast, or who have a larger field of usefulness to occupy on earth, are detained from their crown until they are full of years and good works. Each of these is gathered as a shock of corn in its season. O believer, if thy God summons thee away betimes, his Spirit will first perfect that which concerneth thee! nor will Providence apply the sickle until grace has made thee white for the harvest. Or, if he lengthens thy thread, having much for thee to do, and much to suffer, he will shew himself the God of thy old age, and not forsake thee when thou art grey-headed; for he hath inviolably declared, Even to your old age I am he; and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry, and I will deliver you.—Isa. xlv. 4. Remember, to thy great and endless comfort, that

“ His ev'ry word of grace is strong  
As that which built the skies :  
The voice that rolls the stars along,  
Spake all the promises.”



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As all the planets perform their revolutions, without intermission, so they make the end of one revolution the beginning of another. They are never languid, never fatigued. They renew their beauteous toil again and again : nor will ever stop until the archangel swears, by Him who liveth from eternity to eternity, that time shall be no longer.—Equally intense, uninterrupted, and unwearied, the obedience of Adam was, ere sin profaned the temple of the soul. Such too the obedience of the elect angels has been, and is to this moment. Such, moreover, the true believer on earth wishes (but wishes, alas ! in vain) to pay his Lord : and such shall the obedience, both of saints and angels, for ever be, in the paradise of God.

“ Then shall we sing and never tire,  
In that blest house above ;  
Where sin and fear, and pain expire,  
Cast out by perfect love.  
Then not the sun shall, more than I,  
His Maker's will perform ;  
Nor shine with brighter purity,  
Nor burn with zeal so warm.”

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MANY are the secret acts of prayer, praise, faith, love, and humiliation, which true believers exercise towards their hea-



venly Father. Remote from the prying eye of man, they pour out their souls into the bosom of the Lord; and, wrapt in the comforts of his presence, the curiosity of others wishes in vain to know the whole of what passes between God and them. As, on one hand, there are occasions, when it is our bounden duty, for the honour of our Master, and for the edification of our neighbour, to let our light shine before men: there are at times, also, when it behoves us to enter into our closets, and to shut the door about us, and hold sequestered communion with him who sees in secret. This distinction reminds me of a little anecdote, not entirely foreign from the subject. A late prelate in the North of England had conceived some illiberal prejudices against a clergyman of his diocese. With intent to embarrass the divine, his lordship thus addressed him at a public visitation:—"Sir, you give away a great deal to the poor: but your charity is of the ostentatious kind. You are too public in the distributions of your bounty; I do not hear of any private good you do. It is all with sound of trumpet." The answer was sensible and pertinent: "My lord, *I care not how much you hear of my public charities, nor how little you hear of my private ones.*"



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A fellow christian, or any conspicuous character, may shine unregarded: whereas if his brightness become in any respect clouded and overcast, our telescopes are up, our eyes in full employ, our tongues proclaim his defects; and it is well, if magnifying and multiplying glasses do not lend their assistance on the occasion.

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PROVIDENCE may perhaps cast your lot, O Christian, in a place, or fix you in a family, where you may not find any with whom you can take sweet religious counsel, and walk in the house of God as brethren. Be not however disheartened, neither dejectedly ask, Who will shew me any good? but make the Psalmist's prayer your own: Lord, lift thou up the light of thy countenance upon me! If you experience continual nearness to God, through the Spirit, and are irradiated and warmed by direct communion with Christ, no matter whether you travel to heaven in company or alone. In the best sense of the word, you are sure of not being alone; for all the persons in the Godhead, and angels who minister to the heirs of salvation, are your companions and guardians, your guides and familiar friends. *Not will they cease to watch over you &*



good, and to keep you in all your ways, until you enter the celestial house not made with hands! where you will, to all eternity, associate with the innumerable assembly and Church of the first-born, who were written in heaven.




**EACH** believer, shine he ever so brightly, is at present sanctified but in part; need we wonder, if, on some occasions, the splendour of his gifts, and the radiancy of his graces, suffer a temporary eclipse? At such times let our candour and forbearance have their perfect work. After a certain period he will emerge from the shade, and beam forth in all the loveliness of his usual lustre; and when the declining saint has sat his appointed time in darkness, the Lord will again be a light unto him. Happy is that benighted soul; whose faith (for it is the peculiar business of faith's eye to see in the dark) can pierce the gloom; anticipate the return of day; and long for a final approximation to the sun of righteousness, in that world of glory, where no more cloud nor darkness shall obscure our views, tarnish our graces, or damp our joys, for ever.



**BRIGHT** evidences, and warm experiences, of our interest in Christ, and of the




work of his Spirit upon the soul, are generally the blessed consequences of living near to God, and of walking closely with him in all holy conversation, prayer, and watchful godliness. The joy and liveliness of grace (though not grace itself) may be sinned away. Spiritual comfort is a tender plant, and requires much delicacy of treatment. To be triumphant and alert in the ways of God, you must take equal heed of wandering and of slumbering.



OUR Lord began the prayer upon earth, which he now offers in heaven for his people: "Keep, through thy own name, those whom thou hast given me;" he prays, or rather demands as the purchase of his death, when he says, "Father, I will, that they also whom thou hast given me, be with me where I am;" on which ground we may conclude, that all Christ died for shall possess the crown of glory that fadeth not away: it being impossible that Jesus should intercede in vain. This is the foundation of the Apostle's challenge "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who also maketh intercession for us." May all God's people, who have their faces Zion-ward, take encouraged



ment from these things, to go forward in the name and strength of the God of their salvation, until they arrive safe to the mansions of bliss and endless felicity.



WHEN the silver cords of life loosen space—when the last pins of the earthly tabernacle are taken out,—when the lips of the expiring saint turn pale, and the blush forsakes his cheek, and what little breath he draws returns cold,—when his limbs quiver,—when the pulse forgets to beat,—when the crimson current in his veins begins to stagnate, and the hovering soul is just upon the wing for glory,—fast as the world darkens upon his sight, fast as the mortal part of his composition subsides and falls off from his disimprisoned spirit; he brightens into the perfect image of God, and kindles into more than an angel of light. Jehovah visits him with smiles of everlasting love; Jesus beckons him to regions of eternal day; the blessed Spirit of God wafts him, with a gentle gale, over the stream of death. The angelic potentates deem it an honour to usher the ransomed soul, and convoy the precious freight. Disembodied saints, who were landed long before, throng the blissful coast, to congratulate the new-



born seraph on his safe arrival. When a believer lands in glory, the whole church triumphant may be supposed to welcome the new admitted peer. He makes a public entry into the celestial city, the Jerusalem which is above.

Under such comfortable anticipations of the glory that shall be revealed, when faith pierces within the veil, whether Jesus our forerunner is gone before, the believer cries out, O how amiable is even this distant prospect of thy dwelling, thou Lord of hosts! or, in the language of the spies of old, We have seen the land; and behold, it is very good. When shall we drop these mortal bodies? When shall we get through the desert? When shall we go up and take possession? When shall we receive the end of our faith, even the full salvation of our souls? How long, O Lord, holy and true? Why tarry the wheels of thy chariot? Make haste, my beloved, to fetch me away; and be thou like to a roe, or to a young hart on the mountains of spices!

Fear not, thou that longest to be at home. A few steps more, and thou art there. Death to God's people, is but a ferry boat. Every day, and every hour, the boat pushes off with some of the saints, and returns for more. Soon, O believer,



it will be said to thee, as it was to her in the gospel, The master is come and calleth for thee. When you are got to the boundary of your race below, and stand on the verge of heaven, and the confines of immortality; then there will be nothing but the short valley of death, between you and the promised land; the labours of your pilgrimage will then be on the point of conclusion, and you will have nothing to do but to intreat God, as Moses did, "I pray thee let me go over, and see the good land that is beyond Jordan, that goodly mountain and Lebanon." Or, with David, "O send out thy light and truth, that they may lead me, and bring me to thy holy hill, and to thy dwelling place."

Be not dismayed at the prospect of getting home. Where is the man that would be sorry to be ejected from a cottage, in order to his living in a palace? and yet death to a child of God is but a writ of ejectment, that turns him out of a prison, and transmits him to his apartments at court. Dread not the interjacent valley; it is but the shadow of death; and what is there in a shadow to be afraid of. Dark as it may seem, it will brighten as you enter; and the further you go, the brighter will it prove. I have known many a believer go weeping to the river



of death; but I never knew a believer go weeping all the way through it. Even an earthly parent is particularly tender and careful of a dying child. Much more will the great and gracious Father of the elect, support, cherish, and defend his own children in the hour of death: Believers should not have a slavish dread of death; for where is the infant, that is afraid to go to sleep in its nurse's arms.

Dost thou ask, O converted reader, which is best? To be taken to heaven by sudden death in a moment or two; or to be thrown on a lingering bed, and so, if the Lord please, be able to bear some testimony to his love, power, and faithfulness? I answer; leave the whole matter to him. If possible, do not entertain a wish, either one way or the other. Be this your petition:

Only receive my soul to thee:  
The manner and the time be thine.

Or, are you afraid of what you may suffer in your last conflict? Turn again to your rest; for the Lord will deal bountifully with you, and be better to you than your fears.



" ——— Who can take  
Death's portrait true?  
Fear shakes the pencil; fancy loves excess:  
Dark ignorance is lavish of her shades;  
And these the formidable picture draw.  
Man forms a death that nature never made,  
Then on the point of his own fancy falls,  
And feels a thousand deaths in fearing one."

None return from the grave to tell us what it is to die. Some happy believers have, indeed, sung in their last moments, O death where is thy once imagined sting; Can this be termed dying? And very probably, the passage is both sweeter and smoother than living imagination is apt to suppose. I lost an excellent parishioner, in the year 1765. Though he had not the least doubt of his salvation, but as far as spiritual and eternal things were concerned, lay for many weeks, triumphing in the full assurance of faith; he still dreaded the separation of soul and body, from an apprehension of what nature must endure in the parting stroke. Some little time before the knot was actually untied, God was pleased to indulge him with a foretaste of death. He was, for near an hour, quite gone, in appearance; and his family began to conclude that the final struggle was over. By degrees, however, he came to himself; and on my asking him, how he did, he an-



swered, that God had given him a specimen of death, and he found it not so terrible as he apprehended. From that period all his dread of dying vanished away; and he continued without any shadow of fear, filled with the peace which passeth all understanding, until his dis-imprisoned spirit flew to the bosom of God. O then, whoever thou art, that art troubled in like manner, cast thy burden on the Lord. You have found him faithful in other things; and you may safely trust him for this. He hath delivered you in six troubles, and in the seventh he will be nigh unto you. The water floods shall not overflow thee, neither shall the deep swallow thee up. The rock of ages lies at the bottom of the brook; and God will give you firm footing all the way through.

As the setting sun appears of greater magnitude, and his beams of richer gold, than when he is in the meridian; so a dying believer is usually richer in experience, stronger in grace, and brighter in his evidences for heaven than a living one. How sweet for to reflect, that though he is yet a stranger in the world of spirits, still the world of spirits are not strangers to him. God, his Father, is there.



Christ his Saviour is there. Angels, his elect brethren are there. Saints, who got home before him, are there; and more will follow him every day. He has the blood and righteousness of Christ for his letters of recommendation, and the Holy Spirit for his introducer. He also goes upon express invitation from the King of the country.

When the soul and body, like two bosom friends, who have travelled long and far together, come to the parting place, where, like Abraham and Lot, they separate, and each goes a different way, one to the grave, and the other to heaven; when death, your last enemy, is subdued (for he is not destroyed entirely, until the morning of the resurrection dawn); when you have got to the extremity of the vale, and have actually breathed your last, you will find your equipage waiting for you on the other side, to take you from the body, and to set you down at the throne of God. Angels of light, those chariots and horses of fire, attend on every expiring saint: and not only as guides shew his disembodied spirit the way to heaven, but likewise guard him during the passage; and it *is* probable, act as vehicles, to convey *him* thither; just as Lazarus was carried



by angels into Abraham's bosom. Thus as in life, so at death, does every one of God's elect experience the utmost accomplishment of that promise. He shall give his angels charge concerning thee, and in their hands shall they bear thee; acting as thy invisible shield on earth; and, at last, as thy chariots and retinue, which shall convey thee to heaven. Such honour have all the saints. Hallelujah.

Tremble not, therefore, at the thought of laying aside your weak, sinful, mortal body. You will receive it again; not such as it now is, frail, defiled, and perishable, but bright with the glory and perfect in the image of God. The body is that to the soul, which a garment is to the body. When you betake yourself to repose at night, you lay aside your cloaths until morning: and resume them when you rise. What is the grave, but the believer's wardrobe, of which God is the door-keeper? In the resurrection morning, the door will be thrown open, and the glorified soul shall descend from heaven to put on a glorified robe, which was indeed folded up and laid away in dishonour; but shall be taken out from the repository, enriched and beautified with all the ornaments of nature and grace.

It is a comfortable reflection, that our



bodies shall be gathered from the grave, and rescued from the dominion of death: when the Lord Jesus come, a second time, to be everlastingly glorified in the redemption of his people. He, whose voice is as the sound of many waters, will say to his angels, when he appears in the clouds of heaven, Gather my saints together unto me, who have made a covenant with me by sacrifice; who died, trusting in my righteousness, and depending on the merit of my blood which I shed for the remission of their sins, when I offered myself up in sacrifice on the cross.

Having thus traced the Christian in his spiritual journey, from nature to grace, and from grace to glory, let me for the present leave him there, and address myself to those, who, as well as myself, are still detained in the wilderness, and whose tour is not yet finished.

The readers of this address, and indeed the whole world at large, may be distributed into *two* kinds of people, of those who are travelling to the kingdom of heaven, and of those who are going the direct contrary way. There are but two roads, the broad which leadeth to destruction, and the narrow which opens unto life. Travellers all mankind are, and tra-



vellers at a very swift rate. The grand point is, *Where art thou travelling to?*

Are you desirous of knowing, whither thy footsteps tend, and towards what country thy face is set? Consult the way-marks. Look to the direction post. Have recourse to the Scriptures of truth, but study them in a spirit of prayer, and with the simplicity of a little child. Though we are not called to be apostles, yet all who shall appear with Christ in glory, are called to be saints. And what is a saint? One who is hallowed or set apart by divine grace for the use and service of God: one who is made a partaker of that faith which relies on the blood and righteousness of Christ, for justification with God: and who is a subject of that holiness, without which none shall see the Lord; one who leaves all things, so far as they consist, not with faith and good conscience; who counts all that earth can give, but dross and dung, when compared with the excellency of the knowledge of Christ, and with the privilege of being found in him; who rises up into the moral likeness of God, and follows the Lord that bought him in sanctification of the Spirit and belief of the truth. Such persons have fellow-



ship with the Father, and with his Son Jesus Christ: they have a manifest interest in the favour of the former, and in the merits of the latter. Walking in the fear of the Lord, and in the comforts of the Holy Ghost, they are built up into temples of God; their grace, their peace, their joy, are multiplied.

After surveying the picture of a saint, next look into your own heart, and see if you can discover any resemblance of it in yourself, any corresponding features, any traces of the divine image there; for as face answers face in a glass, so the experience of one saint is in general nearly similar to that of another. Some indeed may have a stronger likeness to their heavenly Father than others; but every true believer does, in a greater or less degree, resemble God. Bring yourself, therefore, now to the test of God's word. Try your state and experience thereby, that you may know whose image and superscription you bear. These are the outlines of that divine resemblance, in a restoration to which consist the dignity and the happiness of man. Let this then be your prayer: Try me, O God, and search the ground of my heart; prove me, and *examine my thoughts*. Look well if there be *any wickedness in me, any root of bitter!*



ness yet undiscovered; and lead in the way everlasting. Shew me the true state of my soul. Bring me out from every false refuge. Strip off every deceitful covering, every covering that is not of thy Spirit. Forbid that I should rest short of that repentance which is thy gift, and is connected with life eternal; and forbid, O forbid, that I should sit down without aspiring to that conformity unto thee in righteousness and true holiness; abstracted from which repentance is false, and faith is dead.

Such are the breathings of the soul that is born of God. If this, O man, be not the language of thy inmost heart, thou art far from Christ, thou art yet in thy sins. If God the Spirit has not kindled a groaning desire in your breast for these things, I dare not give you the right-hand of fellowship. I dare not salute you as one of my fellow-travellers to the kingdom of God. No: You are yet in Egypt. And you will quickly be in hell, except the Holy Ghost take you by the hand, and take you by the heart, and lead you to Christ in Zion.

But if you have ground to hope, that this work of grace is experienced by you in some degree: if in looking at your soul in the gospel glass, you can discern the traces of faith, love, repentance, and



sanctification there: you are in the number of them who have set forth to go into the land of Canaan, and into that heavenly city you shall come.

When this happy change is effected, and the converted person begins to evidence his new-birth, by forsaking his old companions in sin, and by leading a new life; different people will pass different censures upon his conduct. One will, without ceremony, dub him a new-fashioned Methodist. Another will set him down for an old-fashioned Puritan. A third will roundly pronounce him a madman, that has lost his senses by being righteous over-much. A fourth, who has more politeness and less ill-nature than the rest, will say to him, I wonder how a person of your good sense in other things can be so precise. You will hurt your nerves, and damp your spirits. There is no occasion for all this ado. Take a cheerful glass! give the reign to your appetites! and make a merry life of it, though it be but a short one.

Thus will multitudes endeavour, by various methods, to call the traveller back, and to divert him from his Christian course. But he still holds on his way; answering, as he passes, we shall see whose life will be merriest in the end.



Yet let not the followers of Christ cause the way of truth to be ill spoken of, or bring an evil report on the good land, by needless rigour and by affected severity. Do not sullenly reject the gifts of providence under a pretence of superior sanctity; but use them without abusing them. If you have them not, be not anxious after them. If you have them, enjoy them in the fear, and to the glory of God. Receive gratefully. Distribute cheerfully. Give thanks incessantly. When you set out for heaven, do not set up for a monk; nor look upon those things as criminal which the word of God does not declare to be so. Gnat strainers are, too often camel-swallowers; and the Pharisaical mantle of superstitious austerity is, very frequently, a cover for a cloven foot.

Take heed, however, O believer in Christ, of verging to the opposite extreme. Beware of a supine, luke warm, libertine spirit. Watch unto prayer, guard against negligence. Advance not to the uttermost bounds of your liberty. It is a just remark, which I have somewhere met with, that the best way to be secure from falling into a well is not to venture too near the brink. Swim not with the stream, if the tide roll downward, neither follow a multitude to do evil. It is the duty of



a Christian, not to be ashamed of being singularly good, when so many are not ashamed of being eminently bad. Better go with a few to heaven, than to go with much and polite company to hell. *He that fears men, and seeks to please men, at the expence of gospel truths, or of good morals, is not an honest man, much less a servant of Christ.* And though in matters of mere indifference, you are not absolutely bound to abridge your liberty as a Christian: nor is it meet you should affect to be good, any more than to be wise, above that which is written; yet if you find, that even things, in themselves indifferent, prove a snare, an entanglement, and an hinderance to you, in running the race that is set before you, pluck out those things, be what they may, and cast them from you; though they be useful as a right hand, or tender as a right eye.

The world will endeavour to turn your feet out of the narrow way. If the wicked are so muzzled by Providence, that they cannot bite, they will snarl at least. If they cannot do you real injury, they will probably pelt you with scandal, and sneer at you for being, in their opinion, righteous over much. But let not this discourage you. Regard it no more than a traveller would mind a little dust upon his



shoes. Imitate the blind man in the gospel; who, the more he was exhorted by the multitude to hold his peace, cried out so much the more, Thou son of David, have mercy on me. Beware of sin. Shun the remotest appearance of evil. Think it not enough, to be for the main, in the right way? but endeavour to walk steadily and erectly in that way. Beg the Lord therefore, to hold up your goings in his paths, that your footsteps slip not. Be it the language of your heart, and of your conduct, I have put off my immoral coat: how then shall I put it on again? I have washed my feet, and Almighty grace forbid that I should any more defile them.

Yet, if you fall, be humbled; but do not despair. Pray afresh to God, who is able to raise you up, and to set you on your feet again. Look to the blood of the covenant, and say to the Lord, from the depth of your heart,

Rock of ages, cleft for me,

Let me hide myself in thee!

Foul, I to the fountain fly;

Wash me, Saviour, or I die.

Make those words of the apostle your motto: Perplexed, but not in despair; cast down, but not destroyed. It has been justly observed, that it is one thing to fall into



the mire ; another thing to lie in it Away to the cross of Christ, and to the Spirit of God, for cleansing and for healing. Your Covenant Father will then sprinkle you from an evil conscience, and make you recover the time and the ground you have lost. And, when thus graciously restored, look upon sin as the bitterest calamity that can befall you : and consider those who would entice you to it, or be your partners in it, as the very worst enemies you have.

Soon shall we arrive, where not only sin, but every temptation to it, and every propensity towards it, will cease for ever. As a good man once said on his death bed, Hold out, faith and patience ! yet a little while, and I shall need you no longer. When faith and patience have done and suffered their appointed work, the disciples of Christ shall ascend from the wilderness to Paradise. With joy and gladness shall they be brought, and shall enter into the King's palace, singing, as they mount, Lift up your heads ye celestial gates ; and be ye lifted up ye everlasting doors, that the heirs of glory may enter in. We are they, some of whom came out of great tribulation : but all of whom have washed our robes and made them white in the blood of the Lamb. Stirred up by his



effectual grace we went forth to go into the land of Canaan; and clothed with his righteousness, and preserved by his power, into the land of Canaan we are come. Even so, Amen.

ETERNAL life was from the beginning promised to the people of God, and is expressly taught in scripture, that it is astonishing how any, who would pass for Christians, can offer to question it: such persons are blinder than the very Jews themselves, of whom our Lord testifies, that they thought they had eternal life in the scriptures, when that eternal life and the way to it were clearly held forth and manifested in the writings of the Old Testament. And that the Jews were not mistaken in so thinking, is evident, because our Lord does not charge this their opinion as being an erroneous one; which he certainly would have done had it really been so: on the contrary, he makes it an argument why they should be still more diligent in searching the scriptures, inasmuch as they could then see, not only that eternal life was ensured to the elect, but that *he himself* is there most evidently represented as the mediator who should obtain that life for them.



St. Paul, when before Felix, testified that he believed the future resurrection of the dead ; and by consequence the everlasting glorification of the righteous ; he observed that the Jews believed and expected the same ; and that this their common belief was founded on the writings of Moses and the Prophets.

So far were the Jews from being wrong in looking upon the Old Testament promises as relating chiefly and ultimately to the eternal blessedness of the Israel of God, that our Lord when disputing with the Sadduces, imputes their disbelief of the resurrection and a future state, entirely to their ignorance of the scriptures, wherein both are so clearly asserted.

This is yet farther evident from Matt. xxii. 31, 32. The passage there referred to, is Exod. iii. 6. "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Now, says Christ, God is not the God of the dead, but of the living ; which observation was so just and natural, that the multitudes were amazed at the majesty and perspicuity of his doctrine, and the Sadduces were confounded. That phrase, of God's *being a God to any one*, is very emphatical, and necessarily includes in it the *idea of eternal life to that person who has*



God for his God. For, if God is mine, then what God is to himself, he is that to me likewise. And what is God to himself? Certainly, the fountain of eternal and consummate felicity: consequently, if God graciously becomes the lot of my inheritance, the fulness of eternal and consummate felicity, which is inseparable from himself, becomes mine also. For, agreeable to the apostle's reasoning on a parrallel subject, if the Deity with-holds not himself from me, he will, with himself, surely and freely give me all things; for he is all in all: that man, who has God for his God, finds in him a shield from all evil, and an exceeding great reward, which two include the sum total of happiness. Hence the apostle says, "God is not ashamed to be called their God, for he hath prepared for them a city." And since all the gifts of God, and more especially the gift of himself, are without repentance, it follows, that the life and happiness resulting therefrom, must be not only perfect in their nature, but everlasting in their duration.

It should be noticed also, that God makes himself over as well to the *bodies* as the *souls* of his people: they are in the covenant of grace, considered as men made up and consisting of both together.



He is the Creator, Redeemer, and Preserver of the *former*, as well as of the *latter*; and will lose *neither*. So that when God terms himself the God of his people, the phrase necessarily imports the certain glorification of their bodies as well as their souls; so that all who have the Lord for their God, shall *in their flesh* see him, and be for ever with him. He shall, as their God, deliver them from their enemies, the last and greatest of whom is death, which, in the last day, shall be totally abolished; and they shall, when redeemed from the pit of corruption, be made to sing that triumphant song—"Death and the grave are swallowed up in victory!"

With respect to the Patriarchs, in particular, Jehovah's calling himself *their God*, must needs imply, that some privilege of a very great and eminent nature should, in consequence of the near relation to himself into which he had taken them, be conferred upon them. But we do not find that any very extraordinary privileges, in a *temporal* way, were bestowed on them more than others; they were not led into the land of Canaan, neither had any fixed place of residence that might properly be called their own. Consequently, the promises of God to *them*, as relating to themselves, must look



higher, and refer to things *spiritual* and *eternal*; even to their acceptance through, and their indissoluble union to him, and the everlasting beatification of their bodies and souls in the kingdom of glory. Paul expressly testifies concerning Abraham, that he looked for the city which hath foundations, whose builder and maker is God; and, of the other Patriarchs, that they sought a better country than that from which they came out, even an heavenly one.

Declarative of this were the words of dying Jacob, "I have waited for thy salvation, O God:" which salvation must be meant of that eternal rest which the saints shall enjoy in heaven; and is explained in this sense by the Jewish commentators on the place.

Full to our present purpose is that famous passage in Job; where that holy man expresses his stedfast assurance of a glorious resurrection and blessed immortality. He knew that there was and should be a Redeemer; that this glorious person was *his* Redeemer in particular; and that this his Redeemer *liveth*, for he is the true God and eternal life, and hath taught his people to infer the perpetuity of their life, from the eternity of his own.



“Because I live, ye shall live also ;” and though he suffered himself to be put to death in the flesh for their sakes, yet he quickly emerged from the tomb, and is now alive, and shall live for evermore. Job goes on—“He shall stand, in the latter day, upon the earth :” having made his enemies his footstool, he shall *stand* greatly triumphant, and shew himself to be more than a Conqueror ; or, more literally, he shall stand upon *the dust ; that is*, being first slain and buried, he shall rise victoriously from the dead ; he shall trample upon the habitation of death, and overcome him in his own divine person. Job looked upon the resurrection of Christ as the pledge and earnest of his own ; “and though,” says he, pointing to himself, “worms destroy this body, yet in my flesh shall I see God ;” the scattered atoms of this perishable carcase shall, in the morning of the resurrection, be collected and put together ; my body shall rise a glorified one, and be re-united to my soul, never to part again. On the whole, may we not conclude, that no one who has lived since Christ’s appearance in the flesh, has spoken of the resurrection with greater clearness and confidence than Job, who lived so long before it ?



To the same effect is the prophecy of Daniel, where it is said, "Many of them that sleep in the dust shall awake; some to everlasting life, and some to shame and everlasting contempt." Our Lord's words also, are almost the same with the prophet, "every one that believeth on the Son, shall have everlasting life, and I will raise him up at the last day." The apostle Paul says of the ancient worthies, that, "they were tortured, not accepting deliverance, that they might obtain a better resurrection." From all which, and more that might be urged, it is evident as the meridian sun, that the faith of the Old Testament, and New Testament saints looked beyond the grave, with faith founded on the promises of God.

Thus the people of God in every age, and under every dispensation, have had the same promise of eternal life given them, which were made to them in and through the Lord Jesus. They embraced them, and acknowledged they were but strangers and pilgrims on the earth, looking for a city which hath foundations, whose builder and maker is God. Here we will use the triumphant exclamation of David. "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."



It may be said will God vouchsafe to regard and to take notice, of so sinful, so perishable creatures as we are in mercy. Yes, God opens his eye upon his own people in a way of grace. He sees with tenderness, the afflictions and the frailties of his saints; their sorrows, their troubles, their doubts, their fears, and their situation.

And not only so, but our days are determined, or cut out; the pattern is made before hand; length, breadth, and compass, are all prefixed, like a garment made exactly according to rule: so that not only the years of man's life, but his very days are predetermined, and dealt out by number. The scripture asserts, "The number of his months is with thee." For God has ordained how long each man shall live, and he shall live so long and no longer. For it is written "thou hast appointed his bonds that he cannot pass." Predestination hems us in, as a wall of brass, and circles us round on the right hand and on the left, and it is very right it should be so; for if the lives of men were left to chance, and hazard, what confusion would ensue. Some would live too long, others would die too soon, the whole frame of society would be put out of joint. What important movement does a



single death occasion in a family ! What an alteration of measures ! What a circulation of property ! Then for to suppose that life and death are left, at sixes and sevens, is downright atheism.

Thus the child of God rests at anchor, and waits with faith and patience, all the days of his appointed time until his change comes. When the regenerated soul quits for a season, its connection with the body, his flesh rests in hope, for he is assured God will have respect to the work of his hands, that is, to the bodies of his people, their mortal part ; which are chosen no less than their souls, the workmanship of his wisdom and power, the purchase of Christ's redemption, and the temples of the Holy Spirit.





## HYMNS


*Written on Sacred Subjects, and particular  
Occasions.*

*To the Trinity.*

ETERNAL hallelujahs,  
Be to the Father giv'n  
Who lov'd his own  
Ere time begun,  
And mark'd them out for heav'n.  
Anthems of equal glory,  
Ascribe we to the Saviour;  
Who liv'd and dy'd,  
That we his bride,  
Might live with him for ever.  
Hail co-eternal Spirit,  
Thy Church's new Creator!  
The saints he seals,  
Their fear dispels,  
And sanctifies their nature.  
We laud the glorious triad,  
The mystic one in essence:  
'Till call'd to join  
The hosts that shine  
In his immediate presence.



Faithful is he that promis'd,  
And stands engag'd to save us:  
The triune Lord  
Has pass'd his word,  
That he will never leave us.  
A kingdom he assign'd us,  
Before the world's foundation  
Thou God of grace,  
Be thine the praise,  
And ours the consolation.



*"Who hath saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us before the world began.*

**H**OW vast the benefits divine,  
Which we in Christ possess,  
Sav'd from the guilt of sin we are,  
And call'd to holiness.  
But not for works which we have done,  
Or shall hereafter do;  
Hath God decreed on sinful worms,  
Salvation to bestow.  
The glory, Lord, from first to last,  
Is due to thee alone;  
Aught to ourselves we dare not take,  
Or rob thee of thy crown.



Our glorious Surety undertook  
To satisfy for man,  
And grace was given us in him,  
Before the world began,  
This is thy will, that in thy love  
We ever should abide,  
And lo, we earth and hell defy,  
To make thy counsel void.  
Not one of all the chosen race,  
But shall to heav'n attain;  
Partake on earth the purpos'd grace,  
And then with Jesus reign.  
Of Father, Son, and Spirit, we  
Extol the three-fold care,  
Whose love, whose merit, and whose  
pow'r,  
Unite to lift us there.

*He hath borne our Grievs, &c.*

**SURELY**, Christ thy griefs hath borne,  
Weeping soul no longer mourn;  
View him bleeding on the tree,  
Pouring out his life for thee;  
There thy every sin he bore,  
Weeping souls lament no more.  
All thy crimes on him were laid,  
See upon his blameless head;



Wrath its utmost vengeance pours,  
Due to my offence and yours:  
Wounded in our stead, he is  
Bruis'd for our iniquities.

Weary sinner keep thine eyes,  
On th' atoning sacrifice;  
There th' incarnate Deity,  
Number'd with transgressors see;  
There his Father's absence mourns,  
Nail'd and bruise'd, and crown'd with  
thorns.

See thy God his head bow down,  
Hear the man of sorrows groan;  
For thy ransom there condemn'd,  
Stripp'd, derided, and blasphem'd;  
Bleed the guiltless for the unclean,  
Made an off'ring for thy sin.


Cast thy guilty soul on him,  
Find him mighty to redeem:  
At his feet thy burden lay,  
Look thy doubts and cares away;  
Now by faith the Son embrace,  
Plead his promise, trust his grace.

Lord, thy arm must be reveal'd,  
Ere I can by faith be heal'd!  
Since I scarce can look to thee,  
Cast a gracious eye on me;  
At thy feet myself I lay,  
Shine, O shine, my fears away.



*The Evil Heart.*

**A**STONISH'D and distress'd,  
I turn mine eyes within;  
My heart with loads of guilt opprest,  
The seat of every sin.  
What crowds of evil thoughts,  
What vile affections there!  
Distrust, presumption, artful guile,  
Pride, envy, slavish fear.  
Almighty King of saints,  
These tyrant lusts subdue;  
Expel the darkness of my mind,  
And all my powers renew.  
This done, my cheerful voice  
Shall loud hosannas raise:  
My soul shall glow with gratitude,  
My lips proclaim thy praise.

*Thy Kingdom come.*

**O** WHEN shall we, supremely blest  
Enter into our glorious rest!  
Partake the triumphs of the sky,  
And, holy, holy, holy, cry!  
With all thy heav'nly hosts, with all  
Thy blessed saints, we then shall fall;  
And sing in extacy unknown,  
And praise thee on thy dazzling throne.



Honour, and majesty, and pow'r,  
And thanks and blessings evermore;  
Who dost through endless ages live,  
Thou, Lord, art worthy to receive.  
For thou hast bid thy creatures be,  
And still subsist to pleasure thee:  
From thee they came, to thee they tend,  
Their gracious source, their glorious  
end!

---

*The Propitiation.*

THY danger, for what I have done,  
The gospel forbids me to fear:  
My sins thou hast charg'd on thy Son:  
Thy justice to him I refer;  
Be mindful of Jesus and me!  
My pardon he suffer'd to buy;  
And what he procur'd on the tree,  
For me he demands in the sky.

---

*Happiness found.*

HAPPINESS, thou lovely name,  
Where's thy seat, O tell me where?  
Learning, pleasure, wealth, and fame,  
All cry out, "It is not here:"  
Not the wisdom of the wise,  
Can inform me where it lies,  
Not the grandeur of the great  
Can the bliss, I seek, create.



Object of my first desire,  
Jesus crucify'd for me!  
All to happiness aspire,  
Only to be found in thee:  
Thee to praise, and thee to know,  
Constitute our bliss below;  
Thee to see, and thee to love,  
Constitute our bliss above.  
Lord, it is not life to live,  
If thy presence thou deny:  
Lord, if thou thy presence give,  
'Tis no longer death to die.  
Source and giver of repose,  
Singly from thy smile it flows;  
Peace and happiness are thine,  
Mine they are, if thou art mine.  
Whilst I feel thy love to me,  
Every object teems with joy:  
Here, O may I walk with thee,  
Then into thy presence die!  
Let me but thyself possess,  
Total sum of happiness!  
Real bliss I then shall prove;  
Heav'n below, and heav'n above.

*Salvation finished.*

'TIS finish'd!—the Messiah dies,  
Cut off for sin, but not his own!  
Accomplish'd is the sacrifice,  
The great redeeming work is done.



Finish'd the first transgression is,  
And purg'd the guilt of actual sin:  
And everlasting righteousness  
Is brought, for all his people in.  
Sin, death, and hell, are now subdu'd,  
All grace is now to sinners giv'n,  
And lo, I plead th' atoning blood,  
For pardon, holiness, and heav'n.

*He took not on him the Nature of Angels; but he  
took on him the seed of Abraham.*

NOW let the saints declare  
The praises of their King:  
Bound by ten thousand ties they are,  
His wond'rous love to sing.  
Not angels round the throne  
Of majesty above,  
Are half so much oblig'd as we,  
To our Immanuel's love.  
They never sunk so low;  
They are not rais'd so high,  
They never knew such depths of woe,  
Such heights of Majesty!  
Less favor'd were the pow'rs,  
Who in his image stood:  
Their crowns are cheaper far than our's,  
Nor cost the Lamb his blood,  
The Saviour did not join  
Their nature to his own;  
For them he felt no pangs divine,



May we with angels vie,  
The Saviour to adore :  
Our debts are greater far than their's,  
O be our payments more !

*Happiness of Saints departed.*

**H**OW happy are the souls above,  
From sin and sorrow free !  
With Jesus they are now at rest,  
And all his glory see.  
Worthy the Lamb, aloud they cry,  
That brought us here to God :  
In ceaseless hymns of praise they shout  
The virtue of his blood.  
Sweet gratitude inspires their songs,  
Ambitious to proclaim,  
Before the Father's awful throne,  
The honours of the Lamb.  
With wond'ring joy they recollect  
Their fears and dangers past ;  
And bless the wisdom, pow'r, and love,  
Which brought them safe at last.  
They follow the exalted Lamb,  
Where'er they see him go ;  
And at the footstool of his grace  
Their blood-bought crowns they throw  
Lord, let the merit of thy death  
To us be likewise giv'n ;  
And we, with them, will shout thy praise  
Through all the plains of heav'n.



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